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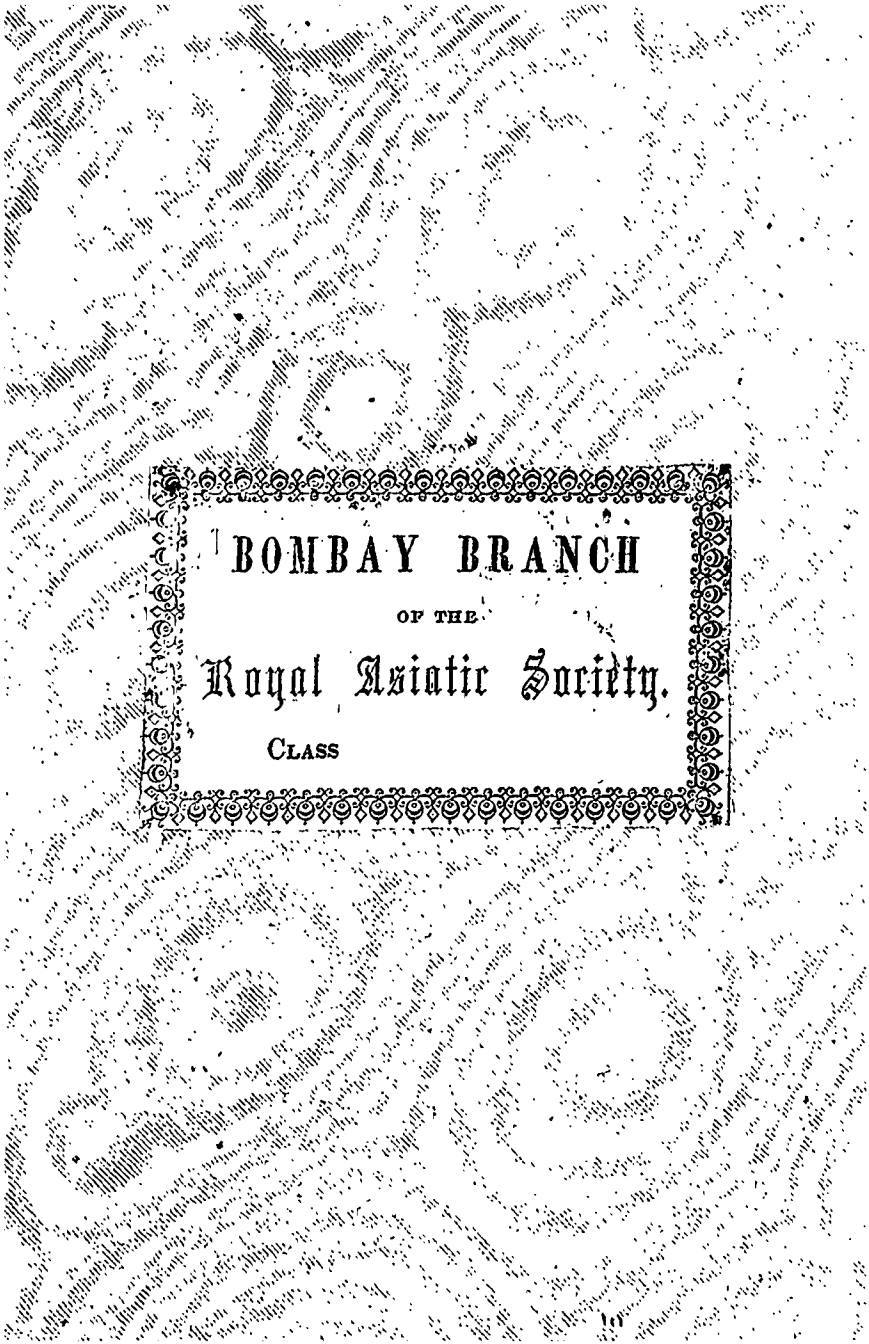

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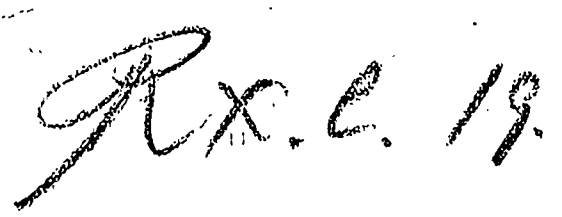

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CUSTOMS AND TRADITIONS

OF

PALESTINE

ILLUSTRATING THE MANNERS OF THE ANCIENT HEBREWS.

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CUSTOMS AND TRADITIONS

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PALESTINE

ILLUSTRATING THE MANNERS OF THE ANCIENT HEBREWS.

60406

BY

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PREFACE.

THE information contained in the following pages, relative to the manners and customs of the present inhabitants of Palestine, has been collected by the Author during a residence of eight years in that country. In preparing those parts of the work which treat of the former inhabitants of the land, he has been greatly aided by M. Munk's 'Palestine' ('Description Géographique Historique et Archéologique'), and is also occasionally indebted to 'Le Pélerinage à Jérusalem par le Père Laorty-Hadji.' Some of the Arab legends in Chapter III. have already appeared in a little book entitled 'Trois Ans en Judée;' as, however, they were supplied to M. Gérardy Saintine by the Author, he conceives that he has a right to use them.

His chief aim throughout the work has been to give as faithful a picture as possible of Arab

life in Palestine among both the Fellâhîn, or inhabitants of the settled districts, and the Bedawîn, or nomad races, and to point out more especially the numerous coincidences in manners, customs, traditions, and laws, between them and the Hebrews. No one can reside for any lengthened time or travel much in the country without being struck by the numerous traces still remaining of its former possessors, and the remarkable tenacity with which these memorials of the past are rooted in its present occupiers.

He cannot allow this volume to go forth to the world without expressing his gratitude to his kind friends, the Rev. J. E. B. Mayor, University Librarian and Fellow of S. John's College, and the Rev. G. Williams, Fellow of King's College, for the assistance which they have rendered in preparing this work for the press.

TABLE OF CONTENTS.

CHAPTER I.

OF THE DOMESTIC ANIMALS.

The Ass, and its uses, 2. Clipped ears, 4. The Ass with the Hebrews, 6. " Legends, 7. The Pig, its flesh useful, 9. The Pig in modern and ancient times, 10. The Dog, 12. Canine republics, 12. The Mule, 15. Legends, 16. The Camel, and its habits, 17. Sometimes revengeful and vicious, anecdotes, 19. Used by the Hebrews and by the Arabs, 20. The Horse, the Arab's friend, 23. Blood-horses, 24. Their treatment, docility, and sagacity, 25. Mode of sales, 28. The Horse used by the Hebrews, 31.

CHAPTER II.

ANIMALS NOT DOMESTICATED.

The Crocodile, traditions of its occurrence in Palestine, 33. Search for Crocodiles in the Zerka, 36. The Hyæna, 39. Superstitions about it, 39. The chase, 41. Use of the carcass, 42. The Wild Boar, 42. The Jackal, its habits, 43. Anecdote, 44. Serpents, 46. Manner of cooking them, 46. Anecdotes of serpents in Jerusalem, 47. Venomous serpents, 48. Modes of curing their bite, 49. Serpent-worshippers and charmers, 49. Bees, honey, and milk, 50. Abundant in former times, 51. Honey still abundant in places, 53. Grasshoppers and locusts, eaten for food, 54. Anecdote of Latin priest, 55. Locust-bread, 55. Ravages of locusts, 55. The locusts' enemy, 56. Flies, &c., 57. Palestine infested in old times, and at the present day, 57. Roger's account of the Bargash, 58. Other pests of Palestine, 59.

CHAPTER III.

CERTAIN ARAB LEGENDS, AND INCIDENTS CONNECTED WITH THE BIBLE.

Arab Legends, 61. The wolves of Kebab and the foxes of Samson, 62. The threshing-floor of Joshua the Bethshemite, 63. Imam Aaly, 64. The Tomb of Moses, 67. Author's device for obtaining admission, 69. The Ramadhan kept by our Saviour, 70. The Green Prophet, or the Prophet Elias, 72. The Monument of Absalom, 74. Right of the Jews to the keys of Jerusalem, 75. The Ark of Noah, 77. The Melon field of Elias, 79. The field of Chick-peas, 79. The Olives of Sodom, 79. The Salt of Abraham's pool, 80. The Creation of man (Campus Damascenus), 80. Legend of Adam and Eve, 81. The Dead Sea and the Statue of Salt, 81. The East Wind, 82. Showers of Salt, 83. Experiment made by the Author, 84. De Saulcy's Explanation of the death of Lot's wife, 85. Patristic testimony to the Column of Salt, 85. Legend of the Temple of the Jews, 86.

CHAPTER IV.

CUSTOMS AND HABITS COMMON TO THE ARABS WITH THE ANCIENT JEWS, ILLUSTRATED BY ANECDOTES.

Customs common to Hebrews and Arabs, Bakhshîsh, 88. The Missionary and his congregation, 88. Disputants, 89. The Wounded Arab and his Brother, 90. The Labourer's tools, 91. Excuses for asking Bakhshîsh, 90. Bakhshîsh among the Hebrews, 91. The Inns in the Villages, 92. Names, how given, 95. Heaps of stones, 95. The Poor, 96. Among the Hebrews and in Palestine, 97. Mohammedan charities, 99. Anecdote of Abu-Ghûsh, 99. Wakuff, 101. Peculations of the managers, 101. Hebrew Wakuff, 102. Buried money, 103. The Mohammedan Effendis and the Hebrew Elders, 104. The rapacity of the Effendis, 107. Their devices for extorting gifts, 108. A Khadi and an Effendi cheated by a Greek Catholic, 110. The Santons in Palestine, their characters and pretensions, 112. Prophetic powers of the Santon of the Mosque of the Ascension, 113, and of a Santon of Ascalon, 114. Resemblance to the Prophets, 115. Santon Daûd, 115. His funeral, 116. Journey to the Jordan and Dead Sea, 119. Anecdote of an American expedition, 120.

CHAPTER V.

THE HOUSES AND THEIR APPURTENANCES.

Hebrew and Arab Houses, 122. Building materials, 123. Fittings and furniture of Hebrew and Arab houses, 124. Terrace-roofs, 127. Garments worn by the men in times past and present, 130. Dresses of the women, 134. The girdle, 138. The hair, 139. Oath on the beard, 140. Shaving off the beard, anecdote, 141. Ornaments of various kinds, 142. Painting the eyes, 147. Staining the hands, 148. Mirrors, 149. Perfumes and unguents, 149. Tattooing, 150. The Baths, 151. The Food and Cookery of the Hebrews, 153. Mode of making Bread among the Arabs, 154. The Meat of the Hebrews and of the Arabs, 156. Vegetables, 158. Drinks, 159. Leather-bottles, how made, 159. Earthenware jars, 160. Drinks of the Arabs, 161. Meals, 162. Customs of the Jews at table, 162. Description of an Arab dinner, 164.

CHAPTER VI.

CONTRAST BETWEEN THE SOCIAL POSITION OF THE WOMEN AMONG THE ANCIENT JEWS AND MODERN ARABS.

Social position of the Women among the Hebrews, 168. Their present position in Palestine, 170. In the harems in the towns, 171. In the country, 172. Price of a daughter and betrothal among the Hebrews, 174. Marriageable age, 176. Marriage ceremonies, 176. Birth of children, 177. Price of a daughter among the Arabs, 179. Betrothal, 180. Ceremonies in the country with the Greek Christians, 181. Presents after betrothal, 183. Marriage-presents, 184. Preparations for the wedding and games, 185. The marriage ceremonies, 186. The processions, 187. The wedding-feast, 188. Presents after the wedding, 189. Birth of Children, 190. Their rearing, 191. Translations of Songs sung at weddings and births, 192. A Latin wedding, 196.

CHAPTER VII.

THE CHIEFS OF THE NOMAD TRIBES AND OF THE VILLAGES, WITH THEIR SCRIBES.

The Fellâhîn and the Bedawîn, 200. The Sheikhs, 201. The Hebrew 'Elders,' 202. Political organization of the Bedawin, their Sheiks, 203. The Chiefs of the Fellâhîn, 205. The Scribes, 206. Administration of Justice with the Hebrews, 207. With the Arabs, 208. Scenes at an Arab Court of Justice, 209. Different kinds of Oaths, 210. Cities of Refuge, 211. Rights of Sanctuary among the Arabs, 212. Penalties among the Hebrews and Arabs, 215. Corporal Punishment, 217. Lex talionis, 217. Anecdotes, 218. Fines, 219. Imprisonment, 219. The Price of Blood, 220. Laws and Customs relating to it, 222. Laws concerning Adultery and similar crimes, 228. The punishment of an Adulteress, 229. Laws concerning Accidents, 230. Injuries, 231. Anecdote shewing the cost of a kiss at Hebron, 232. Laws concerning Robbery, 234.

CHAPTER VIII.

THE ARAB MODE OF PAYING A DEBT.

The Laws concerning Debtors, 235. The Jews wrongfully suspected of Child-murder, 237. Anecdotes, 238. Customs of the Arabs during a time of Mourning, 240. Specimens of Funeral Dirges, 244. Travellers attacked by Robbers, 246. Contracts of Sale among the Hebrews and the Arabs, 249. Arab Doctors, their knowledge of Surgery and Medicine, 251. Furniture of an Arab tent, 254. Camp of Bedawîn, 254. Food of the Bedawîn, 255. The Pasha's Bashi-Bazook, or irregular cavalry, 257. Their numbers, discipline, &c., 258. The Infantry, 262. The Artillery, 263.

CHAPTER IX.

OF THE DISSENSIONS AND STRIFE IN PALESTINE.

Dissensions in Palestine; the Yemenîyeh and Keisîyeh, 264. Legend of their origin, according to the Arab scribes, 264. Anecdotes of the effects produced by the existence of these parties, 268. Mode of summoning Allies in time of War, 270. An Arab Battle, 271. Abu-Ghûsh, 271. The Ravages of War in Palestine, 273. Quarrels of the Christian Sects, 275. The Schools, 275. Proselytism and Dissensions of Rival Sects, with instances, 276. Conclusion, 280.

CUSTOMS AND TRADITIONS

OF

PALESTINE.

CHAPTER I.

OF THE DOMESTIC ANIMALS.

Amongst the domestic animals of Palestine are the ass, the pig, the dog, the mule, the camel, and the horse. These are of such value to the Arab that they occupy a higher place in his esteem than they are wont to do in that of other nations. From the moment of birth until they are sold, killed, buried, or eaten, they are constant members of the family circle, sharing with the bipeds the tent and the desert, the cottage and the field; companions alike in rest and in labour, in plenty and in poverty. In youth they play with the children and women; and equally with them are guarded, nourished, and beaten by the master of the house, who however shews much partiality in venting his brutal anger, and spares the beasts, not because they are irrational creatures, but through fear that ill-treatment of them may conduce

to his own loss. Hence it follows that in Palestine these animals are very docile, gentle, and intelligent, and seem to have established a kind of sympathy and league of mutual support with the human race. If any one, disposed to attribute to animals the possession of reason rather than of instinct, were to travel through the length and breadth of Palestine, he would certainly find many arguments in favour of his theory, and perhaps would even come to the conclusion (not far from the truth) that the brutes were more intelligent than the men. I at least could not contradict him, as I have formed nearly the same opinion, after an intimate acquaintance with both the one and the other, during several years. To speak the truth, I have ever found the beasts obedient and ready to do what I wanted; they have refreshed, aided, and carried me; while the Arabs have robbed me by their demands for *bakhshîsh*, and plagued my very life out. If then they were such pests when endeavouring to be courteous, what would they have been if insolent? It is therefore to the animals which have so often been useful and faithful companions on my numerous excursions that I feel bound to render this tribute of gratitude.

THE ASS.

Some surprise may be felt at my giving the first place to this quadruped, but I have no hesitation in doing so. It was the first creature that did me a service in Palestine; for it carried me to Jerusalem, a journey of twenty-eight and a half miles,

and proved that it was no degenerate descendant of its ancestors, which had borne the patriarchs on their long wanderings[1]. On disembarking at Jaffa, a few days before the Easter of 1854, I was unable to find any other means of transport, owing to the great concourse of travellers and pilgrims, all, like me, journeying to the Holy City. Under these circumstances, I preferred accepting the services of an ass to waiting a day in a filthy town. I had indeed already in Egypt formed a high opinion of this animal, not only from its spirited aspect and its speed, but also because it was not disdained by the viceroy and the dignitaries of his court, who may truly be said to use asses of more or less intelligence for every purpose. It is hardly too much to say that if all the asses were taken away from the country of Pharaoh, not a man would be left! Thus the reader may see that I had no scruples in being seen thus mounted on an ass, as I felt sure that there were plenty of them in Palestine, and that if I avoided their society I should have to lead a very solitary life.

When the animal which I had hired made its appearance, I observed that it was without a saddle, and had only a miserable pad of carpet strapped on its back. Undeterred by this I mounted, consoling myself with the reflexion, that very likely Abraham had no better[2]. After I had taken my seat, the driver handed me an iron-shod goad, informing me

[1] Gen. xlii. 26. xliv. 3. 13. xlv. 23.

[2] Gen. xxii. 3.

that it was to remind the ass to go quickly; he too was furnished with a stick, which he wielded with such address as to shew by the first blow what practice he had had in arousing the animal from its meditations to a sense of its duty. I did not admire these "stimulants," and made no use of the one entrusted to me, beyond giving the Arab a sly poke whenever he causelessly ill-treated the patient animal. So I arrived pleasantly at Mount Sion, not stiff from want of exercise, as I had walked a good part of the way, and being without stirrups had used my heels to quicken the pace of my steed, and save it a shower of blows from its master. I must not forget to mention that I also learned the language of the pair, which afterwards stood me in service. But every rose has its thorn; and I had good reasons to lament that the ass had not taken a bath, and the carpet had not been beaten before I mounted, for I was obliged to become an involuntary collector of a number of ravenous insects. Notwithstanding, I frequently availed myself of this mode of travelling, finding it useful and economical, especially when speed was of no importance, and I was anxious to examine the country, and not afraid of disagreeable company, of an ambush, or of insult. The ass that carried me from Jaffa had his ears clipped, and on asking the reason I received the following answer: "It is our custom, when an animal is found trespassing, to clip a piece out of the ear, beginning at the tip, and going down one edge." So the amount of mutilation that the ear has suffered marks

the obstinacy of the transgressor, who, less shrewd than his owner, stupidly suffers himself to be captured and tormented. Those which are marked in this way are always to be rejected, as it shews that they are without the sagacity and speed which would enable them to escape this barbarity. Were their Arab lords treated in the same manner, I have no doubt that the greater number would be marked once at least, as soon as they began to walk, and not a few of the adults would have no ears left.

What then are the characteristics of the ass? Much the same as those which adorn it in other parts of the East—namely, it is useful for riding and for carrying burdens; it is sensible of kindness and shews gratitude; it is very steady, and is larger, stronger, and more tractable, than its European congeners; its pace is easy and pleasant; and it will shrink from no labour, if only its poor daily feed of straw and barley be fairly given. If well and liberally supplied, it is capable of any enterprise, and wears an altered and dignified mien; apparently forgetful of its extraction, except when undeservedly beaten by its masters; who, however, are not so much to be blamed, because, having learnt to live among sticks, thongs, and rods, they follow the same system of education with their miserable dependents. The orientals in some respects recompense the ass for the contempt in which he is held in Europe. The wealthy feed him well, deck him with fine harness and silver trappings, and cover him, when his work is done, with rich Persian carpets. The

poor do the best they can for him, steal for his benefit, give him a corner at their fire-side, and in cold weather sleep with him for more warmth. In Palestine all the rich men, whether nomads or chiefs of villages, possess a number of asses, keeping them with their flocks, like the patriarchs of old[1]. No one can travel in that country, and observe how the ass is employed for all purposes, without being struck with the exactness with which the Arabs retain the Hebrew customs.

In the Old Testament we find that the ass, although included in the list of unclean[2], was highly esteemed among the domestic animals; as would naturally happen with an agricultural people in a mountainous country, where, before the reign of Solomon, horses were but little used. Abraham[3] and Jacob[4] possessed many of them; Saul[5] was anointed king of Israel while in quest of his father's asses; David[6] when king had an officer appointed expressly as their inspector; Job[7] before his calamities had five hundred asses, and afterwards a thousand. They were also used at that time for riding. Mounted on one, Abraham[8] journeyed into the land of Moriah to sacrifice his son; Balaam[9] was riding one, when, on his way to Moab, he met the angel, and heard articulate words apparently proceeding from the ass's

[1] Gen. xxiv. 35. xxxii. 15. Job i. 3. xlii. 12, &c.
[2] Exod. xiii. 13. xxxiv. 20. Levit. xi. 3.
[3] Gen. xii. 16. xxiv. 35. [4] Gen. xxx. 43. xxxii. 5, 15.
[5] 1 Sam. ix. 3, 20. x. 1. [6] 1 Chron. xxvii. 30.
[7] Job i. 3. xlii. 12. [8] Gen. xxii. 3. [9] Numb. xxii. 28.

mouth; Abigail[1] travelled in the same way when she went to soothe the anger of David. The Hebrew rulers[2] chose "white asses" to carry them, and the great men among the Arabs still prefer animals of that colour. References to their employments in agriculture, transport, and other purposes, are frequent in the Bible[3]. The Hebrews were forbidden to yoke together an ox and an ass in ploughing[4]; probably for a merciful reason, because the nature, habits, and strength, of these animals are so different that the sluggish ox tires down the ass, and goads it with its horn to work. This prohibition however is now disregarded by the Arabs. So much was the ass used in Palestine that the laws of Moses[5] order that it should enjoy the seventh day's rest, and even the decalogue[6] mentions it. The ass was also used in war[7], and its flesh eaten in time of famine[8]; nor is it now rejected by the Arabs in cases of necessity. From the New Testament we learn that it turned the mill-stone[9], and all will remember the time when Zion, according to the prophecy of Zechariah, welcomed her King, "lowly, and riding upon an ass, and upon a colt the foal of an ass[10]."

Those who explain to the faithful everything which is found in Palestine, tell us that the ass possesses all

[1] 1 Sam. xxv. 18, 20, 23. [2] Judg. v. 10.
[3] Josh. ix. 4. 1 Sam. xvi. 20, &c.
[4] Deut. xxii. 10. [5] Exod. xxiii. 12.
[6] Exod. xx. 17. Deut. v. 21.
[7] 2 Kings vii. 7. Isai. xxi. 7. [8] 2 Kings vi. 25.
[9] S. Matt. xviii. 6. (Greek).
[10] Zech. ix. 9. S. Matt. xxi. 5. S. Mark xi. 1, &c.

its good qualities as a kind of miraculous gift, because it aided in warming the Infant Jesus in the manger at Bethlehem, carried the Holy Family on their flight into Egypt and return to their own country, and was always used by Jesus and His apostles. Any one who asserted that the ass in Palestine and Egypt is stronger than the same animal in Europe, because it does not suffer from the cold and the rain, would be in danger of being considered a heretic. On one occasion, as I have heard, the ass furnished a relic. About ten years ago, or rather more, a Russian monk (certainly not a learned man), when on a pilgrimage in the Holy Land, found the leg-bone of an ass, which he took back with him to Russia, and exhibited as a part of the animal that had carried the Holy Family on their flight into Egypt. For some time this deception gained him many alms from the poor and ignorant, but at length he paid the penalty of his hypocrisy. I cannot vouch for the truth of this story, but it was told to me by some Greek monks, who, though not more scrupulous about relics, are far shrewder and cleverer in their impostures. I could not have believed it, had I not seen with my own eyes numerous absurdities and follies committed by the oriental pilgrims, many of which are quite as bad as this. Here I conclude my remarks upon the ass, by recommending it (with unclipped ears) to all who wish to visit and examine the country at their ease.

THE PIG.

How often has the flesh of this animal supported me, especially during the earlier part of my stay in Palestine, before I had learnt to like the mutton and the goat's flesh! I give the preference to this meat because it has often saved me time, by rendering a fire unnecessary, and freed me from importunate, dirty, and unsavoury guests, who used their hands for spoons, knives, and forks. A little piece of bacon laid conspicuously upon the cloth that served me for a table, was always my best friend; without this talisman I should never have freed myself from unwelcome company, at least without breaking all the laws of hospitality by not inviting the chiefs of my escort or the guides to share my meal; a thing neither prudent nor safe in the open country. Therefore, on the contrary, when thus provided, I pressed them with the utmost earnestness, to eat with me, but of course never succeeded in persuading them; and so dined in peace, keeping on good terms with them, although they did call me behind my back "a dog of a Frank" for eating pork. Besides, I had then no fear of my stores failing, as I always took care to carry a stock large enough to supply the real wants of my party. So a piece of bacon was of more service to me than a revolver, a rifle, or a sword, and I recommend all travellers in Palestine to carry bacon rather than arms; for the latter are often stolen, the former is never.

Pigs are seldom found in the possession of the Mohammedan Arabs, who only keep them for commerce, but they are common with the numerous convents of the different Christian communities and the Arabs attached to them, the former keeping them for their own consumption, the latter for trade; so that the pigs are a part of the family, who live and grow fat together with them. Though they are not so intelligent as those that listened to S. Antony preaching in the Thebaid, still they play with the children, and understand the language of their masters; besides they do not disdain to gambol, with a certain grace, with the fowls, dogs, cats, asses, and horses, and are decidedly more sociable in their habits than their European brethren, which are superior to them in size and spirit. There are now no herds of swine in the country, as it is without wood, and unfitted to support them, and the Arabs prefer to use the scanty supplies of acorns for themselves; so that they do not attend to the increase of the swine; for the meat is ill suited to the climate, and the population chiefly consists of Mohammedans and Jews, who do not eat it, and Christian Arabs, who are not fond of it.

The pig was not generally eaten by the ancient Jews any more than by the present, as it belonged to the class of unclean animals[1]. It is not mentioned among the flocks and herds of the patriarchs, but we know that swine were in the country, and that at times the laws were not scrupulously observed.

[1] Levit. xi. 7. Deut. xiv. 8.

We find the following words in Isaiah[1]: "I have spread out my hands unto a rebellious people...that provoketh me to anger continually to my face... which eat swine's flesh;" and again[2], "They that sanctify themselves...eating swine's flesh and the abomination and the mouse, shall be consumed together, saith the Lord." A large herd of swine, consisting, according to S. Mark, of two thousand, is mentioned in the Gospels[3] as feeding near Gadara, not far from the Lake of Tiberias. Josephus[4] also informs us that in this part of Decapolis were Gadara and Hippos, Greek cities which Augustus separated from the kingdom of Herod, after his death, and added to the province of Syria: there were indeed Jews in them, but in no great number. This part of the country is still suited for nourishing herds of swine, but owing to the want of spirit of the inhabitants in all matters of commerce, no attempts are made to introduce them, and the unsettled state of the country would make it difficult for the merchants to escape being robbed. The Koran[5] forbids all Mohammedans to eat pork, and the Arabs of Palestine, especially the nomads, are most faithful followers of the behests of the Prophet on this point.

[1] Isai. lxv. 4. [2] Isai. lxvi. 17.

[3] S. Matt. viii. 30. S. Mark v. 11, 13. S. Luke viii. 32.

[4] Ant. XVII. 11. § 4.

[5] II. 175; V. 4.

THE DOG.

The dogs of Palestine differ much in their nature from those of every other country, and especially from those of Europe. Their coats are of a ruddy brown, with the hair short; in appearance they closely resemble the jackal, the fox, and sometimes the wolf. Scars, which are by no means ornamental, shew that they do not live a peaceful life, and there are but few unmaimed in ear, or eye, or tail. Not many are free from leprosy or mange, and nearly all are insufferable from their ill odour, and are infested with all kinds of vermin. We can therefore understand that the Mohammedans, like the Hebrews of old, scrupulously avoid contact with them, and consider them as unclean. Still, however, we must observe that their contempt for these unfortunate brutes is rather apparent than real; for, although they will neither touch them, nor admit them into their houses, yet they are always surrounded by them in the towns and villages, since dogs frequent the piazzas and cemeteries, and every place of resort in the open air; so that in the East we soon understand the simile of the Psalmist[1], "For dogs have compassed me." The dogs in Palestine at the present day have, generally speaking, no masters, but form a kind of perfectly independent republic (except a few who are in bondage); they live on the alms of the public, feeding on the refuse thrown out into the open streets and the dirtiest offal of the sewers.

[1] Psalm xxii. 16.

In former times, as now, there were vagrant dogs in the streets of oriental cities. Elijah[1] said unto Ahab, "Him that dieth of Ahab in the city the dogs shall eat;" more merciful than the rich man of the parable, they licked the beggar's sores[2]. Dogs, even in Palestine, when well treated, are intelligent, faithful, and far more trustworthy than Arab servants, who sell themselves to the highest bidder, and so will betray their master for a reward. They do not desert their duties for a piece of bread, nor become deaf, dumb, and blind, at the sight of money, but soon compel the incautious seducer to retire with the marks of their teeth. Hence now, as in former times[3], they are employed by the nomad tribes, by shepherds, and by husbandmen, to guard the camp, the flocks, and the crops; and woe betide the nightly visitor who comes to examine the house which they are watching. The members of the canine republic, however, have the streets and fields for their dwellings, and pass the night in wandering about in search of food, being so carnivorous as to devour every kind of carrion and every dead body, even though it be of their own race: thus shewing themselves worthy descendants of those who lived with the ancient Jews. Then they ate "the flesh torn of beasts in the field[4]", they licked the blood of Naboth[5], and devoured the corpse of Jezebel[6]. Many

[1] 1 Kings xxi. 24; see also ver. 19 and xxii. 38.
[2] Luke xvi. 21.
[3] Job xxx. 1. Isai. lvi. 10.
[4] Exod. xxii. 31.
[5] 1 Kings xxi. 19, 24.
[6] 2 Kings ix. 35, 36.

other passages in the Bible shew us that the manners and customs of this race have undergone no change.

In Jerusalem, and in the other towns, the dogs have an organization of their own; they are divided into families and districts, especially in the night time, and no one of them ventures to quit his proper quarter; for if he does, he is immediately attacked by all the denizens of that into which he intrudes, and is driven back with several bites as a reminder. Therefore, when a European is walking through Jerusalem by night, he is always followed by a number of canine attendants, and greeted at every step with growls and howls. These tokens of dislike, however, are not intended for him, but for his followers, who are availing themselves of his escort to pass unmolested from one quarter to another. During the hard winter of 1859, I fed many of the dogs who frequented the road which I traversed almost every evening; and afterwards, each time that I passed, I received the homage not only of the individuals, but of the whole band to which they belonged; for they accompanied me to the limits of their respective jurisdictions, and were ready to follow me to my own house, if I did but give them a sign of encouragement, coming at my beck from any distance. They even recollected the signal in 1861, although it was but little that I had given them. I could bring forward many other instances to shew the fidelity and gratitude of these creatures; but I must now pass on to speak of another quadruped

which is of the utmost value in a mountainous country.

THE MULE.

This animal is not enumerated among the property of the patriarchs, but it is frequently mentioned in the Bible after the time of David. Absalom[1] rode on a mule, when he fled through the wood of Ephraim before the troops of his father; Solomon[2], mounted on David's mule, was led in procession to be anointed king at Gihon; mules are mentioned among the gifts brought annually to him[3]; Naaman[4] requested Elisha to give him two mules' burdens of earth. We might also cite many other passages, from which, however, it does not follow that the Hebrews broke the laws of Moses[5], which forbade the union of beasts of different species; for they might have purchased them from neighbouring nations. The Arabs of Palestine, faithful observers of the ancient Jewish customs, though they use mules a little in agriculture, and very much for riding and carrying burdens, still imitate the Hebrews, and very rarely breed them, but buy them in the adjacent countries, especially in the Lebanon. Those of Cyprus are also in request, being very strong, persevering, and good steppers, their pace being not much inferior to the horse's; they are generally the offspring of an ass and a mare. The climate of

[1] 2 Sam. xviii. 9.
[2] 1 Kings i. 33, 38, 44.
[3] 1 Kings x. 25.
[4] 2 Kings v. 17.
[5] Lev. xix. 9.

Palestine has not made the mules more amiable in their temper than their European brethren; for they salute with their hind legs every one who approaches them, and often oblige an inexperienced rider to descend by the neck rather than by the flank: they shy readily at everything in front, and frighten man and beast behind by their furious kicking. On one of my journeys through Hebron, an Arab of rank was riding a Lebanon mule, which evidenced its disgust at the sight of a camel by kicking incessantly. I had the ill luck to be close at hand, and the horse on which I was mounted began to be restive. I changed my position; but the Arab again got in my way, and if I had not quickly turned aside, I should have again been in a difficulty. Thereupon I used my long whip of hippopotamus leather upon the brute, and, while plying it, unfortunately hit the rider with such effect, that, after some words of excuse, I saw that both had in reality been in want of correction. This circumstance may shew travellers not only the faults of the mule, but also whom to chastise when prompt action is needful to avoid an accident. There is of course a legend to account for the obstinacy and sterility of the animal, which is fully credited by all the pilgrims, who visit the tree on which Judas hanged himself, and believe in the annual descent of the Holy Fire on Easter-Eve. It is this, "S. Joseph chose a mule to carry the Holy Family into Egypt; but while he was saddling it, the brute gave him a kick, and was in consequence condemned to have neither parents nor descendants

of its own race, and to be so universally disliked, as not to share its master's fireside with the other more sociable animals."

THE CAMEL.

Without it the desert would be, as I believe, uninhabitable. For that region it appears to have been expressly created, as no animal could be more perfectly fitted for its habitat. The strictest economy seems to pervade its body, adapting it to a land where food is scanty and water scarce. In its form there is something that reminds us at once of the bull, the horse, and the elephant. The head is small and earless, fixed at the end of a long wiry neck; the legs and thighs are furnished with those muscles only that are necessary for traversing a dry soil, sometimes caked, sometimes sandy; the eye is keen and far seeing; the sense of smell so acute as to detect water at a distance of two or three miles; and the whole frame spare and muscular, without an ounce of useless flesh. Nature has not indeed so liberally endowed it with weapons of defence as the animals it resembles, but its jaws are strong and its kicks very formidable.

It is ordinarily frugal in food and moderate in drink, patient under toils, gentle, docile, and skilful in applying its powers. Its jaws enable it to macerate the hardest vegetable substances, such as thistles, thorns, and roots of all kinds; it chews the cud, and therefore eats only once in twenty-four hours, con-

tented then with poor nourishment; and it drinks once in every two, three, or four days; being able to endure thirst for a longer period if necessary. It will let a boy lead it, and long strings of fifteen or even twenty camels, tied one to the other, allow themselves to be guided by an ass at their head; halting, or turning off the path, according to the caprice of their leader; while their drivers are sleeping, or remaining far behind to smoke and chat with their friends of the same occupation. A camel seems to understand the nature of the burden it bears. If carrying presents or a bride in a richly adorned palanquin, it marches with vivacity and dignity to the cadence of the music that accompanies it: if, however, there are children, invalids, or infirm old persons, in the panniers which are sometimes fitted on its sides, it moderates its steps to a more even and secure pace. When mounted by a skilled rider, it prances and ambles, seconding every caprice; if carrying merchandise, it is submissive to its feeder; if overloaded, it refuses to move, and remonstrates with a hoarse plaintive cry; if wearied with a long journey, it lies down without waiting for permission, and no power can get it on its legs again; if it has to pass over a muddy place, where its fleshy foot is likely to slip, it will not proceed; if driven over steep or rugged ground, it goes with the utmost caution, and if it stops, nothing will make it move on, this being its mode of shewing that advance is impossible: finally, though it always shews itself sensible of kind treatment, it rarely loses an oppor-

tunity of revenging bad, as the following instance will shew. As I was going to the Jordan in March, 1857, under the escort of two Bedawîn, I found a dead camel by the road-side, with the head and part of the neck separated from the body. On asking for an explanation, I was informed that its owner had frequently cruelly beaten it, and therefore the camel had more than once unsuccessfully attempted to bite him; and in consequence had been treated with greater barbarity. At last, on the previous evening, the master made a halt in order to feed the camels, and then lay down to sleep, unconscious of his danger. The vindictive animal came near and stamped with its foot upon his stomach; the man uttered one shriek, and the other drivers ran to his assistance, but his head was already between the jaws of the camel, which shook him to death, not relaxing its hold until it had received several sword cuts on the neck. A newly raised mound, beneath which the Arab was buried, attested the truth of the story. Sometimes also the camel, without any cause for anger, at a particular season of the year, abandons its ordinary peaceful habits, and attempts to bite everything that it can approach. Consequently, in obedience to the law, they are sometimes secured with a noseband. At Gaza, in 1859, a furious camel seized a man by his left arm, and, lifting him from the ground, shook him unmercifully, until its master by repeated blows obliged it to loose its victim, who however lost the use of his arm. Occurrences of this kind are frequent in Palestine, so that it

is evidently not quite defenceless or incapable of avenging itself on an enemy, provided he be in a position exposing him to an attack; for the form of the animal is not adapted for overcoming any one who is on his guard.

Camels are frequently mentioned in the Bible, especially in the Old Testament, shewing that they were kept by the Jews just as much as by the Arabs at the present day. Abraham[1], Jacob[2], and Job[3], had many of them. David[4] had a special officer in charge of his. Rebecca[5] came on a camel from Padan Aram to be married to Isaac; and the children and wives of Jacob[6] were thus mounted. Many passages[7] shew us that camels were also used to carry merchandise. It is also mentioned as an example of a large animal in the New Testament[8].

The Arabs of the present day, especially in the south of Judæa and on the east of the Jordan, still possess large herds of camels; reminding us of those which belonged to the patriarchs of old. A thousand, or even more, is no uncommon number. Besides the profit from selling the young, the owners reap many other advantages, which do not wholly cease with the animal's life. Its sweet milk supplies an excellent nourishment, saving sugar, and correcting the acidity of the bread, used especially by the

[1] Gen. xxiv. 10.
[2] Gen. xxx. 43.
[3] Job i. 3. xlii. 12.
[4] 1 Chron. xxvii. 30.
[5] Gen. xxiv. 64.
[6] Gen. xxxi. 17.
[7] Gen. xxiv. 10. xxxvii. 25. Judg. vi. 5, &c.
[8] S. Matt. xxiii. 24. S. Mark x. 25.

nomad tribes; when new it is as refreshing as it is unwholesome when sour. Its hair is carefully collected, and worked by the women into strong thread, from which cordage, tent-cloths, rugs, carpets, and cloaks for rainy or cold weather, are manufactured. The fresh warm dung of the camel is used as a poultice for bruises or rheumatic pains, and is even applied with success to fractures, as I have seen during my travels. The remedy need not surprise us, if we remember that the animal feeds on aromatic herbs, which are in many cases medicinal, to which maceration and digestion in the stomach may supply the place of distillation. The dung is also carefully collected from the places frequented by camels, and, after being mixed with straw broken small, is made into little cakes like rolls, which, after being dried in the sun, are used for warmth and for cooking purposes instead of wood. When tempered with clay and straw, it is employed by the inhabitants as cement for their miserable huts; and a thin layer is spread over their small terrace-roofs to prevent the rain from penetrating into the rooms. Jars are also made of it, which will stand the fire without splitting, and are used as braziers to warm the houses in winter. I believe that the Arabs have followed the Hebrews in some of these applications of camel's dung, for there seems to be an allusion to a similar practice in the prophet Ezekiel[1]: "Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith." It is true that camel's

[1] Ezek. iv. 15.

dung is not mentioned in this passage; but at the present day the Arabs use that of the cow in the same way, mixing it with the camel's, and baking bread with it. When a camel is dead, if it be not from disease, its flesh is eaten. Sometimes it happens that a party on a journey through the arid desert is in danger of perishing by thirst; in this extremity a camel is killed, and the store of water, laid up as a provision for the journey in the honeycomb-like cells of the lining of the stomach, serves to preserve the lives of the sufferers. Its hide is tanned in a very simple manner, by being stretched out in some frequented place, and occasionally sprinkled with salt; from the leather thus made sandals and leggings are fashioned. The skeleton is sought after by all who are workers in bone, and the feet are boiled down and made into reliquaries, images of saints, &c. So we see that, alive or dead, the camel is a most useful animal to the Arabs.

I conclude by giving a description of the manner in which the creature lies down to be loaded, and how it rises up, so that an inexperienced rider may not, as is often the case, be sent flying through the air. Owing to its height, it is necessary to make it lie down to receive a burden, which it is trained to do at the sound of a special cry, or when the cord which serves for a halter is pulled: the animal begins by falling on its fore knees, then it slips down upon its hind legs, so as to rest upon its belly, which is covered with a callosity an inch thick. When it gets up, it rises first upon its hind legs, and then

upon its fore; a motion which frequently unseats the rider. It is not very easy to withstand these two jerks, so it is a good plan to hold on to a projection of the pack-saddle. Whoever rides a camel for the first time must expect to suffer from a kind of sea-sickness, which does not indeed produce all the unpleasant effects of that malady, but makes the firm earth an agreeable change.

THE HORSE.

This animal occupies the highest place in the Arab's esteem and care; as he rightly considers it a faithful friend in prosperity and adversity. He pays great attention to breeding horses, but it must be confessed that he does not obtain any very important results, owing to his personal indolence, and the extreme jealousy with which each tribe secludes its own mares and stallions. Their horses, and especially the mares, are regarded by the nomad Arabs with an extraordinary affection. They are welcome both in the tent and in the cottage; they live with the family, and are never beaten; their master talks and reasons with them, as they eat from his hand or the fold of his mantle; accustoms them to stand without being tethered, teaches them to come at a beck or a call, and to unhorse at a signal any one who is incautious enough to mount them without his leave. When a mare or a stallion is ill, sorrow pervades every member of the family; the natural fierceness of the Bedawy is tamed, and he seems to sympathize with every pang of the sufferer.

I was once present when a mare was bringing forth, and as the labour was more protracted than usual, I saw that the chief of the tribe was most painfully affected; he shed tears, and invoked the aid of Heaven, more than he would have done for his mother; the mare moaned with pain, partly, as I really believe, on account of her companion's sorrow. Presently a foal was born, and the mare began to "do as well as could be expected." This happy result caused songs of joy, and all the signs of delight which a true child of the desert evidences. The Arab rarely swears by his mare, but if ever he does so, he is sure to keep his promise, even at the utmost risk of his life. Whenever I had to avail myself of an escort of Bedawîn, I never asked for a contract, but only for an oath by the mare; and I am bound to say that I not only never had cause of complaint, but also cannot rightly express my gratitude for the frank hospitality which was always accorded me.

The blood-horses are divided into two distinct classes, the common, and the noble; the latter are becoming very rare. A horse is not considered noble unless both the sire and the dam are so; and as this quality adds greatly to its value, care is taken that the purity of the descent is attested by persons who are either chiefs of tribes or of considerable distinction. This certificate is always sold with the horse, and is kept in a bag suspended from its neck, which also contains its pedigree, together with a written charm, protecting the animal and its rider from every misfortune.

The horses of the Arabs are always entire, and their ears and tails are never docked. When not on a journey their forelegs are hoppled with a cord, while they are young, to prevent them from straying; but this is often taken away and they are left at liberty to range at will and acquire the habit of coming at the call of their owner. At the age of eighteen months the Arabs begin to accustom the colts to the saddle, and at two years they are ridden by the boys. In breaking them they teach them two paces, the walk and the gallop; an Arab horse rarely trots. When they are feeding in the open pasture, the corresponding fore and hind legs are fastened with a band, which is attached by a cord to an iron pin fastened into the ground, and they are thus prevented from chafing and hurting one another. The horses are fed during the day with fine straw, and with five or six pounds of barley in the evening. They only drink once, about mid-day, much less frequently than European horses; and they become weak in the forelegs at a far earlier period, owing to various causes; the chief of which is that the shoulders are pressed by the forward position of the saddle; another is the habit which the Arabs have of checking their steeds, when at full speed, by violently pulling the bridle; when the animal stiffens its forelegs and slides upon its hind, and stopping abruptly awaits like a statue the signal of its rider. This custom necessitates the use of so hard a bit that, when the horse gallops, the rein must be held quite loose. A third cause is that the country over

which they travel is either mountainous or very sandy, so that in the one case they are worn out by the labour of picking their way among rocks and stones, and in the other by the effort it requires to raise the hoof out of the soft sand into which it sinks. Some of the Arabs ride their horses bare-backed, others upon a mere cloth, but the greater number sit upon a saddle, with a raised ridge behind and a pommel four or five inches high in front. The stirrups, when used, are formed of an iron or brass plate, bent up on each side so as to offer an oblong surface to the foot. They are slightly convex, and pointed at the corners to serve instead of spurs. These convenient saddles, and stirrups worn very short, give a great advantage to an Arab when fighting: but a European, being unaccustomed to them, gets a pain in the back and cramp in the legs when he attempts to use them. This however is avoided by lengthening the leathers, and employing a cushion. Large and small horses are equally uncommon with the Arabs. The ordinary height is from four feet and a half to five feet. Even when dying they retain their fire and vivacity up to the last moment. They are rarely vicious, even when entire. An Arab can keep a stallion perfectly quiet on all occasions, with a slight touch of the bridle. He however prefers a mare to a horse, not so much for the profits of the foals as from its never neighing; an important quality on a night expedition or a foray, that is, when a victim is to be plundered or an enemy surprised.

The most admirable property in an Arab horse, is the flexibility of its movements. There are other breeds which are handsomer and swifter, but none so graceful, so light, and so picturesque. It will leap over a wall, if started at the gallop ten or twelve paces distant. It can wheel about in every direction, seeming to comprehend and obey with pleasure the wishes of its rider, and acts as though it were anxious for the praise of the spectators. Nothing can be more animated or intelligent than the Arab horse when it curvets in a species of joust, in which the Arabs take great delight. One would think that it entered into the spirit of the sham fight, and among the cries that are raised and the sticks that are hurled, among the halts and wheels that it makes, knew exactly what it ought to do. This extraordinary nimbleness and agility renders it most valuable in war, especially in a hand-to-hand fight, where the movements of the horse avoid more blows than the skill of the rider parries. I have myself seen the horses of Bedawîn, when under fire, lightly rising with the forelegs, or sinking on their hind and raising their necks and heads to each motion, as though they wished to shield their riders from the shots of the enemy. Not unfrequently, I have seen a man fall from his horse with his foot entangled in the stirrup, but the noble animal remained still, as though it understood that any movement would be fatal. It has happened that the rider has fallen from the effect of a sun-stroke, yet the horse has not left him, but stood sadly near his prostrate body. I have

myself found the value of a good steed in finding the way in the darkest nights, and escaping from dangerous places; and I have no hesitation in saying, that fiery though it be, it is as suited to carry children, women, and peaceful citizens, as warriors. My words may seem exaggerated, but any one who lives for some time with the Bedawîn, will find that I have spoken nothing but the truth. The book of Job[1] contains a just encomium of this friend of the Arabs.

It is not without pain that the Arab parts from his constant companion, and more than once he has preferred his mare to the tempting gold; for she divines a danger better than he, and by signs, imperceptible to others, finds the way over the shifting sands to the friendly tents, listens to the confused sounds of the plain if an enemy appears on the horizon, and gallops for a whole day without rest or food or drink, to save her master from danger, or bring him to his journey's end.

After this enumeration of the merits of the horse, I will describe the manner in which a sale is conducted, choosing the case of the mare, as that is the more valuable animal. The price varies with the purity of blood of the steed, and the fortunes of its owner. When he is requested to fix a value, his first reply is, "It is yours, and belongs to you, I am your servant;" because perhaps he does not think that the question is asked with any real design of purchasing; when the demand is repeated, he either makes no answer or puts the question by; at

[1] Job xxxix. 19—25.

the third demand, he generally responds rudely with a sardonic smile, which is not a pleasant thing to see, as it is a sign of anger; and then says that he will sooner sell his family than his mare. This remark is not meant as a mere jest; for it is no uncommon thing for a Bedawy to give his parents as hostages, rather than separate himself from this friend. If, however, owing to some misfortune, he determines on selling his mare, it is very doubtful whether he or his parents will allow her to leave their country without taking the precaution to render her unfit for breeding. There are many methods of arranging the sale, all of which I should like to describe particularly; however, I will confine myself to a general statement. Before the purchaser enters upon the question of the price to be paid, he must ascertain that the parents, friends, and allies of the owners give their consent to the sale, without which some difficulty or other may arise, or perhaps the mare may be stolen from her new master. He must also obtain an unquestionable warranty that she is fit for breeding purposes, and that no one has a prior claim to any part of her body. This last precaution may seem rather strange, but it arises from the following custom. It sometimes happens that when a Bedawy is greatly in want of money, he raises it most easily by selling a member of his horse; so that very frequently a horse belongs to a number of owners; one of whom has purchased the right foreleg, another the left, another a hindleg, or the tail, or an ear, or the like; and the proprietors have each a pro-

portionate interest in the profits of its labour or sale. So also the offspring are sold in a similar manner; sometimes only the firstborn, sometimes the first three: and then it occasionally happens that two or three members of the foal are, as it were, mortgaged. Consequently, any one who is ignorant of this custom, may find that after he has paid the price of the mare to her supposed owner, a third person arises, who demands to be paid the value of his part; and if the purchaser refuse to comply, he may find himself in a very unpleasant situation, without any possibility of obtaining help from the local government. Whoever sells his mare entirely, without reserving to himself one or two parts, must be on good terms with the confederate chiefs in the neighbourhood and must have obtained their formal sanction; otherwise they would universally despise him, and perhaps lie in wait to kill him, so that his only hope of escape would be a disgraceful flight, just as if he had committed some great crime. It is an easier matter to purchase a stallion, but even in this case the above formalities must be observed. These remarks only apply to buying horses of the purest blood; those of inferior race are obtained without difficulty, and at fair prices[1].

Let us now refer to the account of the horse given

[1] I may mention, while on this topic, that Signor Carlo Guarmani is about to publish a most interesting work on the Arab horses. He has thoroughly studied the subject, having lived fourteen years in Jerusalem and passed much time in the deserts in order to obtain information.

in the Bible. We find that the ancient kings of Canaan possessed horses; for they came and "pitched together at the waters of Merom, with horses and chariots very many[1]." They were defeated by Joshua, who, in obedience to the Lord's command, "houghed their horses and burnt their chariots with fire." Besides the fact that horses would have been little use to the Israelites in a mountainous country, we find that they were distinctly forbidden by the laws of Moses, "(The king) shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses[2]." David[3], however, after he had taken a thousand chariots from the king of Zobah, reserved enough for a hundred chariots. These may have formed the nucleus of a chariot army, which may have been augmented after the crushing defeats suffered by the Syrians and the children of Ammon, when it is said that David[4] "slew seven thousand men of the Syrians, which fought in chariots," but it is not mentioned that he houghed their horses. In the reign of Solomon, the horse became very much more common among the Hebrews. We find that he had "forty thousand stalls of horses for his chariots, and twelve thousand horsemen[5];" also, in another place, we learn that horses were brought to him as presents, and that he procured others from Egypt, and had "a thousand and four hundred chariots, and twelve thousand horse-

[1] Joshua xi. 4, 6, 9.
[2] Deut. xvii. 16.
[3] 2 Sam. viii. 4.
[4] 1 Chron. xix. 18.
[5] 1 Kings iv. 26.

men[1]." This addition to his army appears to have altered its character, to have added to the wealth of the country and defended it from the attacks of its enemies. This splendid display of cavalry was maintained and augmented by his successors; so that we find it rebuked by some of the prophets[2]. The above passages shew us how the horse was introduced into Palestine, and at the present day any one who converses with the owner of a thorough-bred horse will be informed that it is descended from those belonging to Sultan Solomon. The glowing imagination of the Bedawy scribes, who make out the pedigree of a noble horse, is more remarkable than their learning, and I cannot help thinking that their services would be valuable to those persons in Europe, who would fain draw out for themselves a genealogical tree, such that its roots should spring from no common earth.

The Hebrews used the horse in agriculture[3] as the Arabs now do, and, like them, fed it on straw and barley[4]. They also attached bells to their horses[5], and many of the Arabs now follow their example. I could cite several other examples of the manner in which ancient customs are still retained in Palestine, but for the present I forbear, and conclude by observing that, although the horse is mentioned in the New Testament, it is not stated to have been used by our Saviour or His disciples.

[1] 1 Kings x. 25, 26, 28.
[2] Isaiah ii. 7. Hosea i. 7.
[3] Isaiah xxviii. 28.
[4] 1 Kings iv. 28.
[5] Zech. xiv. 20.

CHAPTER II.

OF CERTAIN OTHER ANIMALS, NOT DOMESTICATED.

THE CROCODILE.

This reptile is frequently mentioned in the Bible. There can be little doubt that it is to it that we must refer the description of leviathan in the book of Job[1]; as many of its characteristic peculiarities are there enumerated. The prophet Ezekiel[2] states that it haunted the rivers of Egypt, where it is still abundant. This however does not entitle us to assume that it is indigenous in Palestine, but at any rate it is not improbable that it may have been introduced there. I will, however, state the facts which I have been able to ascertain with reference to the occurrence of the crocodile in Palestine at the present day. All the Arabs of the country assert most positively that it is found in the river el-Zerka (also called by them the Crocodile river, which rises in the mountains of Samaria and flows into the Mediterranean, about an hour's journey from Cæsarea Palæstinæ), but that it does not reach so large a size

[1] Job xli. 1, 6, 7, 17—20.

[2] Ezek. xxix. 3, 4.

there as it does in Egypt. Though I frequently heard this story, I was not at first disposed to examine into the truth of it upon the spot, because I felt certain that even if crocodiles had formerly existed there, they would by this time have disappeared. I did not, however, accuse the Arabs of inventing the tale: knowing that it had been handed down to them from their ancestors; for it is mentioned by Pliny and Strabo[1], who also speak of a city at the mouth of the river by name Crocodeilonpolis. Indeed on the left bank of the stream there is a mound on which some traces of buildings and the ruins of a tower may still be seen. The mediæval authors[2] also notice the river. Pococke[3] supposes that this district was occupied by an Egyptian colony, and that the inhabitants, being desirous of having their deities near them, established them in the marshes in the neighbourhood of the torrent, where they increased and spread. He also asserts that crocodiles, five or six feet in length, were brought from this river (which perhaps terminated in a kind of lake) to S. Jean d'Acre. It appears therefore that the Arabs only repeat what they have learnt from a

[1] Plin. *Hist. Nat.* Lib. v. c. 19. s. 17. § 75. Strab. Lib. xvi. p. 719 (Ed. 1549).

[2] James de Vitry, *Hist. Hierosol.* c. 86. Adrichomius, Theatrum Terræ Sanctæ *In Manass.* 1. 22 (sub voce Cæsarea). He mentions that crocodiles are found there. Vinisauf (Ricardi Regis Iter Hierosol. Lib. iv. c. 14. Gale, Hist. Anglic. Script. Vol. ii. p. 352) states that the river was so called because the crocodiles devoured two soldiers while they were bathing.

[3] Pococke, Vol. ii. p. 58.

continuous tradition founded on truth. On further consideration, however, I resolved that when a favorable opportunity occurred I would not neglect to examine the point. In the month of February, 1858, in my capacity of Architect-Inspector of the Russian Civil Mission at Jerusalem, I was charged with constructing a small pier in the sea at Haifa, to enable the vessels of the Russian Navigation Company to receive passengers and ship goods more easily. During my stay at Haifa I heard many stories about the existence of the crocodile from M. Avierinó, vice-consul of Russia, and from the Arabs who lived near the Zerka. These bore such an air of truth that I resolved to make further investigations: the more because I had determined to study everything that had any reference to the natural history of Palestine as connected with the Bible. On enquiring more particularly from the natives, I gathered the following information, which more than ever induced me to think it possible that the crocodile still existed in the Zerka. They told me that the prints of the feet of amphibious reptiles were frequently seen in the sandy and muddy banks of the river; that skeletons three or four feet in length had been found; that the shepherds not unfrequently missed some of their flocks, which had been feeding near the Zerka and had frequented it to drink; that horsemen who had imprudently forded the stream had been devoured together with their steeds by the crocodiles, and that some time before I arrived at Haifa the natives had regularly hunted them, and

had so far succeeded that they had become much rarer. This account appeared to me to be so very natural and probable, that I only waited for ocular demonstration to give full belief to it. This I had hoped to obtain, but M. Avierinó dissuaded me from carrying my purpose into effect on that occasion, on account of the Bedawy hordes who infested the country, especially in the neighbourhood of Cæsarea. As he promised to obtain a skeleton for me, I yielded to his advice; but when I quitted Haifa, on the conclusion of my work, to return to Jerusalem, I felt greatly disappointed at having lost a pleasant excursion in the country of ancient Phœnicia, and at not having received the promised skeleton.

In September, 1859, I obtained permission from Surraya pasha to make my excursion along the sea-coast of ancient Phœnicia, in company with a strong escort of horsemen, sent by the Government to assist me in repairing the road from Jaffa to Jerusalem; and in due course I arrived, between seven and eight o'clock at night, in sight of the ruins of Cæsarea. What a journey, and what a night that was! The full moon in all her splendour illuminated the desolate and ruined city; the foaming waves of the sea dashed against the rocks and solid fragments of Herodian masonry; the jackals filled the air with shrill howls as they retired before the unwonted visitors; here and there the eyes of a prowling hyæna gleamed in the distance, and the wild boars fled at the sound of our voices. It was sad to think that this once proud city was now but a den of thieves

and wild beasts, and that the vandalism of man rather than the effects of time had thus defaced the monuments of human greatness. After a halt of two hours (devoted rather to melancholy reflexions than to repose) we resumed our journey, and passing by the remains of a magnificent aqueduct, arrived in the course of an hour on the bank of the Zerka, which I intended to cross.

My escort, to my surprise, seemed afraid, and held back; and on enquiring of my dragoman, Antonio Alonzo, I was informed that not one of them was willing to ford the stream, the excuse being that they were ignorant of the nature of its bed, but that the real reason was that they feared the crocodiles. On learning this I encouraged the commander of the escort to lead the way, but he replied by descending from his horse, an example which was followed by his subalterns. Irritated at this mutiny, I rode into the river, trusting to the sagacity of my horse to find a ford, and soon arrived on the other side without any harm, beyond getting wet to the middle of the leg. My dragoman followed me faithfully; then the escort, who at first seemed astonished at my decision, gave a loud hurrah and dashed after us. To avoid the scolding that they had merited, they busied themselves in arranging our bivouac, preparing my tent with the greatest attention.

After a night of well-earned repose, my first care was to send out my dragoman, accompanied by two horse-soldiers, to see whether there were any shepherds in the neighbourhood. On his return with in-

formation in the affirmative, I went out and visited them, questioning all, men and boys, one by one, about the occurrence of the reptile. They assured me that although they had never seen it, they inferred that it still existed from the disappearance of some of their flocks. I induced two of them to lead me to the favorite haunt of the crocodiles, and was conducted to a spot where some bones of sheep were strewn about. This, it should be observed, was near the sea. I tried to persuade the shepherds to ford the stream, but in vain; and, although on each refusal I offered a higher reward, they steadily refused to put a foot into the water. I then endeavoured to purchase a lamb, intending to use it as a bait, but they refused to sell me one, saying that the reptiles would be drawn to the spot by food, so that their flocks would suffer from them afterwards. The only things then left for me to do were to look for footprints in the sand, or to find some bones of the crocodile. I was unsuccessful in my quest for the first, although I went some distance up the stream, but I obtained from the people portions of skeletons consisting chiefly of bones of the head. As then I cannot suppose that any one would have been at the trouble to bring these from Egypt, I conclude that even if the reptile does not now exist in the Zerka, it was found there no long time since. I was also told that, some months before my arrival in the country, a European had sought with success for remains of the reptile, which was the reason of their scarcity. This was M. Rotte, a Bavarian Professor who, unhappily for science, died

in Syria from a sunstroke. As the losses now suffered by the shepherds all happen in the neighbourhood of the sea and not higher up the stream, I am rather inclined to attribute them to dog-fish, which find their way into the mouth of the river. The above information is the result of a series of investigations carried on during a period of four days.

THE HYÆNA.

The hyæna infested Palestine in times of old, as it still does. It is, however, perhaps only once mentioned in the Bible[1]. This repulsive animal makes itself heard by its mournful howls during the night, and rapidly arrives at the spot where corpses or carrion are polluting the air. Consequently the graves of the poor are covered with a heap of stones, in order to preserve the bodies from its voracity. If this were not done, they would be drawn out and eaten, as I myself have seen. Many stories are current in Palestine about the hyæna, but I restrict myself to relating one of the commonest, which is firmly believed by the natives. They say that the animal is too cowardly to attack any one openly, but is strongly attracted by the scent of blood, and uses all the cunning of which

[1] Jer. xii. 9. In the A. V. the word tzâbû'a is rendered 'speckled bird.' The LXX. translate it 'hyæna.' It occurs as a proper name, Zeboim, 1 Sam. xiii. 18 (Ge ḥat-tsebo'im, 'valley of the hyænas'). See Smith's *Dictionary of the Bible*, Arts. 'Hyæna,' 'Zeboim.'

it is master to compass the death of its victim. It posts itself near a road, and, by an irresistible power of fascination which it can exercise on human beings, obliges a traveller to follow it, leading him through rough and thorny places, in hopes that he may fall and bleed to death, or be worn out by fatigue, and so become a defenceless prey. The person therefore who feels himself overcome by this fascination ought to call aloud from the very first, "Help, my father!" so that any one who hears the cry may run to his aid, when the beast immediately flies, uttering horrible howls, for its magnetic force has no effect upon two persons. In consequence of this belief, travellers, either on horse or on foot, always endeavour to find a companion on the approach of night, or else remain in a village till the first gleam of dawn, which obliges the hyæna to retreat to its den. I cannot say that I have ever experienced the malice of the animal, although I have often fallen in with it by night, when alone on horseback or assback, on the road between Jaffa and Jerusalem. However, the animal I rode used to tremble and hesitate to advance, so that in order not to waste time in a contest, I always dismounted and went in front, leading it by the bridle, whereupon the symptoms of fear vanished. The Arabs, both Bedawîn and Fellâhîn, hunt the hyæna with great activity, considering that they are thus ridding themselves of a dangerous foe. After killing one, they carry the skin about and ask for a present, which is never refused, as each person thinks that he has then an enemy the less. The

chase of the hyæna is managed in two ways; either by lying in ambush for it in places where carrion is found, or by setting a trap in the following manner. A pit is dug eight or ten feet deep, varying in size with the number to be taken. In the middle a post is planted to which a dead animal is fastened, and the opening of the pit is masked by shrubs laid loosely over it. This mode of capturing wild beasts appears to have been practised by the Hebrews, as we find allusions to it in the Bible[1]. The first way is generally followed when a single animal, the second, when several are to be slaughtered; it also has the advantage that the hunter is not obliged to pass the night on the watch, but can stay comfortably at home. Some, however, among the Bedawîn are bold enough to attack the beast single-handed in its den, where it lies hid during the day. If the den be narrow the hunter does not carry fire-arms, but wraps his cloak round his left arm, and carries in his right hand a long trusty yataghan (dagger): if however it be tolerably wide, two generally go together, armed with pistols. I have never heard of one of these combats terminating otherwise than with complete success on the part of the assailants. These hunters are highly esteemed, and are rewarded by the chief of the tribe.

The animal is skinned at a good distance to leeward of the tents or houses, because its body emits a fetid odour, which not only is nauseous, but also taints the atmosphere (at least in the opinion of the

[1] Ezek. xix. 4, 8. Ps. xxxv. 7.

natives). The carcass is then burnt, principally for the same reason, but also because all traces of it are thus destroyed, and so the other hyænas are not incited to avenge their comrade, or warned to avoid its fate.

The Arabs in the interior of the country prepare the skin by dressing it with lime and salt, and steeping it in the water of the Dead Sea; from it they manufacture sandals and leggings, which are supposed to act as talismans against wild beasts. Small pieces are sometimes cut from the haunch, and, after being dried in the sun for many days, are eaten as a protective against the attacks of the animal. I was curious to taste the medicine, but could not succeed in overcoming my disgust. The hyæna is daily becoming rarer in Palestine, and after some centuries men may dispute whether or not it has existed as they have done in the case of the lion and the bear. I, however, have no doubt that these were once not uncommon[1], and that the destruction of the forests, rather than the assaults of man, has driven them away.

THE WILD BOAR.

Small herds of this animal are frequently found in the mountains and marshes of Palestine: they make incursions by night into the plains of Sharon, Gaza, Jericho, and elsewhere, and are then frequently shot by the hunters. They are smaller than

[1] Judges xiv. 5, 6. 1 Sam. xvii. 34—37. 1 Kings xiii. 24—28.

the wild boars of Europe, less ferocious, and more easily fall a prey to the hunters. Their carcasses are very often exposed for sale in Jaffa and Jerusalem; but as the meat is considered heating, and is not eaten by Mohammedans or Jews, it does not fetch a high price. At Jaffa, in the winter of 1858, I gave about ten shillings for a wild boar, and about five for another in the desert of Jericho. If a common butcher were once to expose this meat for sale, he would lose all his customers, without a hope of regaining them. We find this animal mentioned in the Bible as "the beast of the reeds[1]," and "the boar out of the wood[2]," terms fitly describing its haunts, which are always in the reed-beds or the forests. The traveller in Palestine may convince himself of the justice of these expressions by examining the banks of el-'Aujeh (Jaffa) and of the Jordan, the neighbourhood of Jericho, and the ancient country of the Gadarenes, where our Saviour cast out the demons into the herd of swine[3]. These localities are the favorite resorts of this animal, but it is also found in other parts of the country.

THE JACKAL.

These animals, closely allied to the fox, which they resemble in habit, are very abundant in Palestine. By day they lie concealed in caves and fissures, or in broken sepulchres, avoiding the light, which puts

[1] Ps. lxviii. 30 (margin). [2] Ps. lxxx. 13.
[3] S. Matt. viii. 30.

a stop to their orgies. At nightfall they quit their foul dens, and forming packs, sometimes as many as two hundred in number, betake themselves to the neighbourhood of towns and villages, whither they are attracted by the odour of carrion, preferred by them to every other kind of food. Their movements are marked by their mournful howls, answered by the barking of the dogs, their bitter enemies. While thus travelling in company they never attack any one, and defend their lives by headlong flight. No doubt the "foxes" to which Samson fastened firebrands, after tying them in pairs tail to tail, in order to prevent their returning to their hiding-places, were jackals; and I believe that this animal is also mentioned in the sixty-third Psalm[1], as it devours corpses, but the fox does not. It is still very abundant near Gaza, Ascalon, Ashdod, Ekron, and Ramleh: I have frequently met with it during my wanderings by night, and on one occasion had an excellent opportunity of appreciating their numbers and noise. One evening in the month of January, 1857, while it was raining a perfect deluge, I was obliged, owing to the dangerous illness of a friend, to return from Jerusalem to Jaffa. The depth of the snow on the road over a great part of the mountain, the clayey mud in the plain, and the darkness of the night, prevented my advancing quickly; so that about three in the morning I arrived on the bank of a small torrent about half-an-hour's journey to the east of Ramleh. I wished to cross; my

[1] Psalm lxiii. 10.

horse at first refused, but on my spurring it, advanced, and at once sank up to the breast, followed of course by my legs, thus teaching me to respect the instinct of an Arab horse for the future. There I stuck, without the possibility of escape, and consoled my horse and myself with some provisions that I had in my saddle-bags, shouting and singing at intervals, in the hope of obtaining succour, and of preventing accidents, as I knew that the year before a mule in the same position had been mistaken for a wild beast and killed. The darkness was profound, and the wind very high, but happily it was not cold; for the only things attracted by my calls were numbers of jackals, who remained at a certain distance from me, and responded to my cries, especially when I tried to imitate them, as though they took me for their music-master. About five o'clock one of the guards of the English consulate at Jerusalem came from Ramleh, and discovered my state; he charitably returned thither, and brought some men, who extricated me and my horse from our unpleasant bath, which, as may be supposed, was not beneficial to our legs. During this most uncomfortable night I had good opportunities of ascertaining that if another Samson had wished to burn again the crops in the country of the Philistines, he would have had no difficulty in finding more than three hundred jackals, and in catching as many as he wanted in springes, traps, or pitfalls[1]. This story may also be a warning to travellers not to attempt to make

[1] Psalm cxl. 5.

night-journeys between Jaffa and Jerusalem in the winter season; for so long as the rule of the Sublime Porte endures in Palestine, there will not be a bridge built over this torrent, although accidents have often happened there.

SERPENTS.

Several species of serpents are mentioned in the Bible; they do not however all belong to Palestine, though not a few are still found there. These I shall not attempt to distinguish scientifically, but refer my reader to Seetzen, who has written on the different species which occur in Judæa, and has remarked that he never saw any that were venomous. On this point I differ from him, as will presently be seen. The Jews were forbidden to eat any reptile[1]; but the Arabs do not follow their example, as they seek for certain kinds of serpents that are not venomous, and after cutting off the head, divide the body into small pieces, which they thread on a green stick, and roast over a slow fire, sprinkling them from time to time, as they turn the stick round and round in their hands, with a mixture of lemon, salt, and pepper, with oil, if they can afford it. In March, 1858, I saw two Bedawîn, in the plain of Jericho, cooking a snake in this way, and had the curiosity to taste it. The result was so satisfactory that I often ate of this dish; taking however the precaution of steeping the flesh in vinegar for some time, before it was cooked,

[1] Levit. xi. 10, 41, 42.

to remove the musky flavour. It is then quite as good as, if not better than, an eel.

My readers will no doubt remember that in the Bible the serpent is termed "more subtle than all the beasts of the field[1]," and in another place we read "wise as serpents[2]." The following anecdotes will shew the justice of the epithets. I once occupied a house at Jerusalem in the Via Dolorosa, about 200 yards to the east of the Judgment Gate, the outer walls and inner court of which were overgrown with hyssop[3]. I liked the appearance of this, and allowed it to remain; but my pleasure was somewhat diminished when I found that it harboured a number of serpents, which quitted it to bask in the rays of the sun. As may be supposed, I ordered a hunt to be made after these unwelcome guests, but one of my Arab servants interceded for them, saying, "Do not kill the serpents, they are the friends of our house and of the neighbours'." Although I did not feel inclined to admit this reason, still the man seemed to take the matter so much to heart, that I abandoned my hostile intentions, and ordered them to be supplied with milk every day. They shewed their gratitude for this treatment by visiting my bed-room, where I used to find them coiled up in a corner. These "faithful friends" are rarely wanting in the old Arab houses at Jerusalem, where their presence is regarded as a good omen by the inhabitants. The most surprising thing is that neither the women nor

[1] Gen. iii. 1. [2] S. Matt. x. 16.

[3] 1 Kings iv. 33.

the babies fear them, and the older children even make pets of them. Mothers are not unfrequently awakened in the night by the reptiles, which have fastened on their breasts, and are sucking their milk. Sometimes also they find them in their infants' cradles, but instead of being alarmed at this, they treat it as quite an ordinary matter. The serpents are sometimes seen crawling among the fowls, or with the cats and dogs; in fact, they appear thoroughly domesticated, and render considerable services in exterminating rats and insects. From the above it is evident that any one who does not admire the presence of these guests, must avoid taking an old house, or one that communicates with gardens or ruins. Serpents are also in the habit of entering the folds and grottoes, in which the flocks are penned, and, during the night, quietly sucking the milk from the teats of the ewes or she-goats, without awaking them; which is as good a proof of their cunning as any that we could find.

There are, however, some serpents which are not harmless like the above. In the neighbourhood of the Pools of Solomon, about an hour's journey to the south of Bethlehem, reptiles of the asp family have been killed by the shepherds, which were from one to two feet long, from one to two inches thick, and of a dark brown colour. These dart quickly and vehemently upon their victim, which dies soon after being struck, unless help arrives speedily. I kept one of these reptiles preserved in spirits of wine, which I had seen kill a sheep by its poison. Perhaps it belonged

to the same species of asp as those mentioned in several passages in the Bible[1]. When an Arab is bitten, a bandage is immediately fastened round the limb above the wounded part, and if possible the poison is sucked from the wound, which is then cauterized. Afterwards a poultice is applied, composed of aromatic herbs and the ashes of venomous serpents—the latter being applied as "the hair of the dog that bit them." If the very animal which inflicted the wound can be caught, it is roasted, being considered the best application that can possibly be made to the bite.

We know that serpent-worship prevailed among the ancient Hebrews, for king Hezekiah destroyed the bronze serpent, which Moses had lifted up in the wilderness, because the people shewed idolatrous reverence to it[2]. It would seem as if the Arabs had followed the Hebrews in adopting and venerating the serpent as a symbol of health, for their santons, dervishes, and proselytes, frequently carry them in public processions, twined round their necks or arms or in their bosoms; and they also take counsel of their writhing familiars (or at least would have it thought so), when they are wandering about the country to effect cures. Snake-charmers still exist, as in the time of the Jews[3], who are recognized as such by the Arabs. They strictly conceal the secret of their art, and only impart it to members of their

[1] Job xx. 14, 16. Isaiah xi. 8. &c.
[2] Numb. xxi. 9. 2 Kings xviii. 4.
[3] Deut. xviii. 11. Psalm lviii. 5.

own family—proving the efficacy of it by easily overcoming serpents. Without any fear of being bitten, they make them move to the sound of music, throw them about and pick them up again, soothe and irritate them, wake them and lull them again to sleep, and, in a word, do exactly as they please with them. I made a friend of one of these self-styled magicians, in hopes of discovering something about his method of capturing and taming serpents, but I found all my endeavours useless, as he refused to sell the secret. However, I surprised him by shewing him that after practice I could render a serpent motionless, irritate it, and make it docile again. I conclude by remarking that the Arabs, like the ancient Hebrews[1], believe that the sole food of this reptile is the dust of the earth.

BEES, HONEY AND MILK.

Milk and honey are always coupled together in enumerating the blessings of the Land of Promise[2], so I consider them together in this article. Before, however, describing these products of the country, I must say a few words about the interpretations which certain persons, unacquainted with Palestine, have endeavoured to attach to the word "honey." Some think that the word used in the Bible also signifies

[1] Gen. iii. 14. Isaiah lxv. 25. Micah vii. 17.

[2] Exod. iii. 8. xiii. 5. Lev. xx. 24. Deut. vi. 3. Josh. v. 6. Jerem. xi. 5. &c.

vegetable honey, and explain this to mean a syrup derived from boiling new wine with some sweet substances, which, at that time, must have been either sugar-cane juice or honey itself; others consider it to be a sort of preserve of boiled dates; others, a kind of dew found on the leaves of certain trees, which neither exudes from them nor falls from the sky, but is deposited there by aphides. None of these, however, are likely to have been so plentiful as to warrant the word "flowing," so frequently used to express the abundance of it; while wild honey may have been plentiful enough. It is indeed true that this is no longer so common as it must then have been; but for this there is an obvious reason, namely, the destruction of the woods in the country, owing to the constant wars and quarrels between neighbours. At the present time the inhabitants tear up the scented plants and bushes by the roots, while the husbandmen till the land badly, and do not sow many varieties of seed; so that the bees lack nourishment, and produce but little honey or wax, in comparison with what they must have done formerly, when the land was well cultivated. The same reason applies to the milk; for now the luxuriant pastures have become sterile wastes, the plantations have been replaced by barren rocks, and the water-springs dried up; so that the number of the flocks and herds has necessarily decreased. It is then my opinion that the honey mentioned in the Bible was chiefly produced by wild bees, part however being made by those kept in the ordinary manner. Certainly "the honey out

of the rock[1]," that found by Samson[2], that which "dropped in the wood," and so nearly cost Jonathan his life[3], and that which was eaten by S. John the Baptist[4], must have been wild. There are frequent allusions to honey in the Bible, without it being specified whether it is the produce of wild or tame bees. Isaiah[5] also seems to allude to a "hiss" being used to summon the bees; at the present day a similar sound is made for the wild bees. Ezekiel[6] also speaks of a trade in honey with Tyre, without however stating of what kind it was; so that the Bible leaves it in doubt whether bees were kept by the ancient Jews; and I am inclined to think that most of the honey mentioned in it was produced by the insects in a state of nature.

Many passages in the Bible tend to shew that honey was highly esteemed by the Israelites. It was offered among the first-fruits[7]; Jacob sent a present of it to Joseph when viceroy of Egypt[8]; it was among the provisions sent to David and his followers in Mahanaim[9]; it was reckoned among the choicer kinds of food[10]; and we learn from Josephus[11] that it was used in embalming the dead, for the body of Aristobulus was preserved in it, and sent to Jeru-

[1] Deut. xxxii. 13. Psalm lxxxi. 16.
[2] Judges xiv. 8, 14.
[3] 1 Sam. xiv. 25—28.
[4] S. Matt. iii. 4.
[5] Isaiah vii. 18.
[6] Ezek. xxvii. 17.
[7] 2 Chron. xxxi. 5.
[8] Gen. xliii. 11.
[9] 2 Sam. xvii. 29.
[10] Prov. xxiv. 13. Isaiah vii. 15. Ezek. xvi. 13. S. Luke xxiv. 42.
[11] *Ant.* XIV. 7. § 4.

salem. We also find allusions to "being chased by bees[1]," and to sickness caused by eating overmuch honey[2]. It was not to be burnt as a sacrifice[3], perhaps because bees were considered unclean, as they often come in contact with polluted things.

Since the chief pursuit of the ancient inhabitants of the country was feeding cattle, milk must have been abundant, as we learn from many passages in the Bible[4].

Let us now see how far the land could be said to flow with milk and honey during the latter part of its history and at the present day. We find that honey was abundant in the time of the Crusades; for the English, who followed Edward I. to Palestine, died in great numbers from the excessive heat, and from eating too much fruit and honey[5]. At the present day, after traversing the country in every direction, I am able to affirm that, in the south-east and north-east, where the ancient customs of the patriarchs are most fully preserved, and the effects of civilization have been felt least, milk and honey may still be said to flow; as they form a part of every meal, and may even be called more abundant than water, which fails occasionally in the heat of summer. In these districts the bees still store up their honey in rocks, trunks of trees, and

[1] Deut. i. 44. Psalm cxviii. 12.

[2] Prov. xxv. 16, 27. [3] Lev. ii. 11.

[4] Deut. xxxii. 14. 1 Sam. xvii. 18. Prov. xxvii. 27.

[5] M. Sanutus, *Liber Secretorum Fidelium Crucis*, Lib. III. p. xii. c. 11.

skeletons of camels; where I have not only seen them, but also had to fly before an angry swarm that had been driven from its retreat by fire. I have also often eaten of the comb, which I found very good and of a delicious fragrance. This abundance of wild honey may still be seen in the neighbourhood of the village of St John ('Ain Kârim), of Tekoah, of Gibeon, and of the ancient Herodium; also in the valley of Etham, and in all the places where aromatic herbs are still plentiful.

GRASSHOPPERS AND LOCUSTS.

Nine different names for grasshoppers are found in the Bible; but it is impossible to distinguish the species denoted by them, as the ancient versions are contradictory, and the names they use are as little known as those in the Hebrew text[1]. All that can be said is that the Hebrews knew several species of grasshoppers, four of which might be used for food[2]; among which were those that nourished S. John Baptist in the wilderness[3]. The Arabs of Palestine, especially the nomad tribes, still eat them, roasting them or boiling them in salt and water. Cooked in this way they are very good, as I have often found, for I used to eat them, not from necessity, but from choice; using them as a substitute for

[1] The reader who desires to pursue this subject further is referred to De Wette, *Archæologie*, c. IV. § 2, note, the Hierozoïcon of Bochart, Michaelis, and Tychsen.

[2] Lev. xi. 22. [3] S. Matt. iii. 4. S. Mark i. 6.

shrimps, which are not abundant on the shores of Palestine. The first time that I tasted them I well remembered that a Latin priest, one of my masters, used to prove to me the sanctity of the Baptist, not by the account of his preaching and doctrines, but by the nature of his food. Yet the Bedawy Arabs, and many of the Fellâhîn, still make great havoc among the locusts, which they capture and dry in the sun; then after plucking off the head and legs, they bruise the bodies in a mortar or a handmill. The dust thus made is mixed with flour and made into bread; this has a somewhat bitter flavour, but it is corrected by camel's milk or honey, or even by use, as I have proved. If too large a quantity of locust-dust is put into the bread, it is not only very bitter, but also rather a heating and unwholesome diet. If then my master had been acquainted with the customs of Palestine, and properly instructed in the Bible, he would not have attempted to impress upon me, as a mark of rigorous and miraculous abstinence, what in reality was only a matter of ordinary occurrence.

The locusts in Palestine are very much larger than those in Europe; and though they are extremely numerous, I have not, during the eight years I have been in the country, had an opportunity of witnessing the frightful devastations which from time to time they are said to commit. These have been vividly described by the prophet Joel[1], and

[1] Joel, chaps. i. ii.

several modern authors have given accounts of the ravages committed by them. One of the most recent of these is Volney[1], whose description well illustrates the words of Joel[2]. "The quantity of these insects is incredible to all who have not themselves witnessed their astonishing numbers; the whole earth is covered with them for the space of several leagues. The noise they make in browsing on the trees and herbage may be heard at a great distance, and resembles that of an army foraging in secret. The Tartars themselves are a less destructive enemy than these little animals; one would imagine that a fire had followed their progress. Wherever their myriads spread, the verdure of the country disappears, as if a curtain had been removed; trees and plants, stripped of their leaves, and reduced to their naked boughs and stems, cause the dreary image of winter to succeed in an instant to the rich scenery of the spring. When these clouds of locusts take their flight, to surmount any obstacle, or to traverse more rapidly a desert soil, the heavens may literally be said to be obscured with them. .. As for the southerly and south-easterly winds, they drive with violence these clouds of locusts over the Mediterranean, where such quantities are drowned, that, when their carcasses are thrown on the shore, they infect the air for several days, even to a great distance."

The grasshoppers have a very fierce foe in a

[1] *Travels in Egypt and Syria*, Vol. I. Ch. XX. Sect. 5.

[2] Joel ii. 1—20.

bird, very common in Palestine, called the Semermer (*Turdus Seleucis*), which resembles the swallow in flight, and is rather larger than it. During the winter it retires to Africa or Hindustan, but passes the summer in Western Asia. It persecutes the grasshoppers and locusts, not only capturing them for food, but also merely to kill them. Consequently it is held in high honour all over the East, and whoever destroys it is liable to be punished.

FLIES AND INSECTS OF VARIOUS KINDS.

'These insects sometimes cause no slight suffering in Palestine, as I can vouch from my own experience. However large or however small they be, they attack alike, restless and rabid foes, and make themselves insufferable in a thousand ways in every season and place, in the house and in the field, by day and by night. I have never indeed seen them in such quantities as Moses[1] predicted, and as there must have been when two kings of the Amorites were driven from their country by them[2]. According to the Talmud they stung their enemies in the eyes, inflicting a mortal wound. Still frequently, in 1857 and 1860, while I was encamped near the tents of the Bedawîn, in the neighbourhood of the Jordan and to the south of Hebron, flies were brought in

[1] Exod. xxiii. 28. Deut. vii. 20.

[2] Josh. xxiv. 12, 'hornet,' A.V.

such numbers by the east wind, that all, beasts and men, were in danger of being choked by them, as they crept into our ears, noses, and mouths, and all over our bodies. My servant and I were the first to fly from this pest, as we were spotted all over like lepers with the eruption caused by their bites; the Bedawîn themselves were not slow to follow our example. I am not the only person who has experienced this nuisance; for Eugene Roger, who travelled in Palestine during the seventeenth century, informs us that during his stay at Nazareth a swarm of small black flies, called *bargash*, invaded the plain of Esdraelon, where a tribe of Bedawîn, to the number of 600 tents, were encamped, who suffered greatly from them. The flies therefore still infest Palestine as they did of old, except that they are not now so numerous as to compel the chiefs of the villages or tribes (answering to the kings of the Pentateuch and Joshua) to evacuate the country before them. The Philistines had a special deity whom they invoked against these pests, Baal-zebub, the God of Flies[1], whose principal temple was at Ekron. The reason of this is evident at the present day, for the ancient country of the Philistines is infested with insect plagues, as I experienced together with His Excellency Surraya Pasha, in the summer of 1859. As however we had no faith in Baal-zebub, we were obliged to arm ourselves with "fly-traps" and stoical patience. Many travellers bring with

[1] 2 Kings i. 2, 16.

them a perfect druggist's shop from Europe as a protection against these nuisances, and leave behind them this only efficacious rêmedy, patience. This I strongly recommend; it is very portable, very cheap, and equally useful in all climates. It is especially valuable in the case of the insects, as they are found everywhere in greater or less numbers; especially in the dwellings, where they are nourished by the carrion that lies about, the heaps of rubbish, the filth of the streets, the leakage of cesspools and sewers, the dirt in the houses, the filthy clothes worn by the people, and the kind of food they eat. Though the country of Baal-zebub is deserted and enslaved, the flies are still abundant and free, self-invited guests at the table, unasked assistants in the kitchen, tasting everything, immolating themselves in their gastronomic ardour, and forming an undesired seasoning in every dish. If the traveller wishes to avoid these plagues in his own tent, let him pitch it far from stagnant water, villages, frequented places, ruins ancient or modern, cattle-stalls, or the like; he will thus, in some degree at least, escape them. These however are not the only plagues in the Holy Land; there are others as voracious and as pertinacious as these insects, ever buzzing around the traveller and the pilgrim; these are the drivers of asses, mules, and horses, the dragomans and *ciceroni*, the monks of many of the communities, the vendors of reminiscences of the Holy Places, among whom the self-styled "good Christians of Bethlehem" are the most insufferable. These

indeed direct their attacks chiefly on the victim's purse, but are themselves walking collections of entomological life, which they liberally distribute to all whom they approach. To rid the land of these would require the club of a Hercules and the muscles of a Vulcan: so let the traveller be on his guard against them.

CHAPTER III.

CERTAIN ARAB LEGENDS, AND INCIDENTS CONNECTED WITH THE BIBLE.

During my long sojourn in Palestine, I have of course not unfrequently been deprived of town comforts, and been obliged to throw myself upon the hospitality of the natives. Thus, at the cost of being devoured by vermin, I have had the pleasure of studying the people in their own homes, observing their mode of life, testing their intellectual faculties, and amusing myself with their stories. Some of these I now relate, in order to shew my reader how tenaciously the Hebrew traditions, unaffected by foreign conquest, have adhered to the minds of the Arabs. This phenomenon can only be explained by affinity of race, the most powerful and natural bond.

In each village or tribe there is always a scribe, who is attached to the person of the chief to aid him in the government, and may be called the sole repository of the knowledge of the state. To this man I always paid my court, inducing him by presents to open his mouth and tell me his legends; a few of which I now repeat, but only a few, as I am unwilling to fill my book with them.

THE WOLVES OF KEBAB AND THE FOXES OF SAMSON.

A two hours' journey from Ramleh, on the left of the road from Jaffa to Jerusalem, is the Arab village called Kebab, situated on a hill; concerning this the following story is told. "The great king Solomon was displeased with the people who, in his time, dwelt there; because, notwithstanding the great numbers of their flocks and herds, they refused for several years to pay the tax which the king had imposed upon each owner of thirty oxen and forty sheep or goats. These sons of evil made a secret compact to elude the law by dividing their herds among themselves, and passing off the women, servants, and children, as owners; so that no one appeared to possess more than twenty-nine oxen and thirty-nine sheep or goats. Solomon detected this trick, and was very angry; but before punishing these rude peasants, he determined to send a prophet to endeavour to move them to repentance. A holy man accordingly visited the country, but his words were scorned, and he mocked, beaten, and driven away with stones. The wise king then determined to punish them. By his orders a number of wolves surrounded the village, and casting forth devouring flames from their jaws burnt it with the surrounding fields, then full of rich crops ripe for the harvest. The ashes of the inhabitants and their flocks formed the hill on which Kebab now stands, an eternal monument of the ven-

geance of God wrought by the hand of Solomon, to whom may He be merciful!" Thus ended the Arab. This story, fantastic though it be, reminds me of the three hundred foxes or jackals of Samson[1], especially as the place lies in the vast plain which was the scene of the vengeance of this Hercules of the Bible, where it would still be an easy matter to entrap three hundred jackals in a single night.

THE THRESHING-FLOOR OF JOSHUA THE BETH-SHEMITE.

About half an hour nearer Jerusalem than Kebab, we come to Bîr el-Job (the well of Job), and a quarter of an hour further on is the slope of a craggy hill, on which is a level surface of rock, still used as a threshing-floor by the inhabitants of Beit-Aimsi, a little village behind the hill. This is recognized, both by Jews and by Arabs, as the former threshing-floor of Joshua the Beth-shemite[2]. Hither they come as pilgrims from distant lands, in the belief that they will thus be cured of fluxes of blood if ill, and be protected against them if well. The Arabs are not unacquainted with the history in the Bible, although they clothe it with oriental exaggerations; and the more ignorant Hebrews relate the story as follows: "The ark of the Lord had been taken by the Philistines, but in all the cities to which it was brought these two terrible plagues arose, the country was in-

[1] Judges xv. 5. [2] 1 Sam. vi. 14.

vaded by swarms of rats, which destroyed all the crops, and the people afflicted with hæmorrhage, so that numbers of them died. Understanding that the possession of the ark brought these evils, they restored it to the Hebrews, when at once the rats disappeared and the sick recovered their health." As then the ark was set down on the threshing-floor of Joshua the Beth-shemite, the rock on which it rested is supposed to have retained a healing virtue, and is visited by the pilgrims, who touch it with their bodies. Meanwhile the inhabitants of Beit-Aimsi exact a payment from the Jewish believers, and detain the clothes, which they have stripped off, if they are not sufficiently generous.

IMAM AALY.

In travelling through Wady Aaly (Valley of Aaly) a clump of green oaks is reached in three quarters of an hour, called Shejret Imam Aaly (the tree of Imam Aaly); a pleasant resting-place after a long and fatiguing journey. Here are the ruins of an ancient Mohammedan oratory, and close by it a small cistern, the vault of which is nearly destroyed, while the hollow only holds rain-water. Concerning this the following legend was told me by the scribe of Saris: "In days gone by, when the religion of Islam was beginning to spread triumphantly over the globe, there was a rich and valiant warrior of the country of Yemen, named Seid Aaly. None of his neighbours were able to resist his power, and God

prospered all his undertakings, although he was not yet instructed in the true faith of the Prophet, and still in the darkness of idolatry. So great was his reputation for brave deeds, that the pasha who governed the country for the sultan of Roum, wishing to gain so brave an ally against the invaders from the desert, gave him his daughter, the fair Miriam, to wife. After three days of sumptuous feasting, the maiden was introduced into the tent of Seid Aaly, who, in the wonted manner, severed with his sword the golden veil that hid the features of his bride. Struck with the beauty, and still more with the goodness that shone in her face, he began to feel the flames of love, but an invincible power enchained his body and paralyzed his will. At that instant the eternal truth was revealed to him in its uncreated splendour, and overpowered his faculties. Becoming a Mohammedan on the spot, he was anxious to make Miriam a sharer in his happiness; but her eyes were closed to the heavenly light, and she refused to acknowledge the unity of God. Accordingly he restored his virgin spouse to her father, exacting from her a promise that, whenever her heart was opened to the doctrines of salvation, she would come to join him and impart to him that happiness, which, apart from her, he could never more enjoy. From that day peace was a stranger to the spirit of Seid Aaly; he abandoned the faithful comrades, who had shared his enterprises, his rich herds, and the desert, wherein he had spent his youth; and, clad in the lowly habit of a dervish, he retired to this valley, and conse-

crated his life to offering water and other help to travellers. Years rolled away, and still he devoted his life to prayer and good works, constantly imploring the Almighty to restore Miriam to him, or remove him from this world. At length one day, during his noontide rest, he saw in a dream his betrothed approaching his hermitage, clad in a rich bridal dress, and extended on a litter drawn by two bullocks of surpassing whiteness. Awakened by the joy, he saw before him a pilgrim lying with her face on the ground, with torn garments, and feet all bruised and bloody from the rough road. He drew near, and recognized his long-expected Miriam, who, though on the point of death from fatigue, saluted him with the sacred words of the confession of faith. Throwing himself upon her, he imprinted an ardent kiss on her lips, and with that kiss both their souls departed to the joys of heaven. On the spot where the bodies of these two faithful servants of the one God were found, the angels made the oak-grove spring up, and a place of prayer with a religious house (Wakouf) was erected, where the traveller ever found water, and blessed the memory of the holy Imam. The indifference of the age has allowed all this to fall to ruin, to the disgrace of the managers of the Wakouf, who have embezzled the revenues." This legend appears to me to have some reference to the loss of the ark, its restitution, and the death of Uzzah[1], which occurred in the same neighbourhood. If I could have related the legend

[1] 2 Sam. vi. 7.

exactly as it was told by the Arab, the resemblance would have appeared stronger, but I have been obliged to suppress certain portions.

THE TOMB OF MOSES KNOWN TO THE ARABS.

Near the Dead Sea, on a hill to the west of Jericho, stands a small mosque, surrounded by a building, which evidently has once been a Christian convent. I several times visited it, with the intention of examining a tomb in the interior of the mosque, but was continually disappointed in my hope, because it was guarded by fanatical Mohammedans, who, in spite of my offers of money, would not allow me even to approach the mosque. At last, however, I succeeded, with the aid of the brave Bedawîn of my escort and a stratagem, which I will presently relate; and very glad I was, for I discovered there an ancient Hebrew sepulchre[1]. This spot is called Neby Musa (Prophet Moses) by the Arabs, who firmly believe that the great lawgiver of the Hebrew race was buried here. There are difficulties in determining exactly at what period this belief arose, but some think that it sprang from a mistake of the Mohammedan conquerors, who, finding here the tomb of a certain Saint Moses, a hermit of the Eastern Church, were led, by the similarity of the name, to believe, in spite of the evidence in the Bible[2], that it was the

[1] This will be described at length in a work which I am preparing on the Tombs of Palestine.

[2] Deut. xxxiv. 6.

sepulchre of the great prophet. After a careful examination of the Greek libraries, and especially of their manuscripts, I have ascertained that on this spot a convent was erected by S. Euthymius, in which he was buried, and that the Mohammedans, when they obtained possession of it, changed its name, and attached to it the legend which is now adopted by the whole country. This is as follows: "The prophet Moses had lived a hundred and twenty years without suffering from any of the infirmities of age, because God (by whom he was beloved) had promised to leave him in this world, and not recall him to Himself until he descended willingly into the tomb. Moses, knowing that his people after his death would abandon the laws and ordinances which he had given them and provoke the Divine wrath, was anxious to remain alive, and was very careful not to approach a sepulchre. It was, however, time for him to enter upon his eternal repose. One day as he was walking among the mountains on the west of the Jordan, to view the country, he saw upon a hill white as snow four men busily engaged in excavating a chamber in the rock; these were four angels, sent by God but disguised in rough garments to delude the prophet. 'What are you doing in this lonely place?' he asked. 'We are preparing a hiding-place in which our king is about to enclose his most precious treasure: this is why we are working in the desert. Our work is nearly done, and we are expecting the valuable deposit which will soon arrive.' The sun was very hot, and no place was near to afford a shelter from its

rays. The cavern alone looked temptingly cool, and offered a delightful shade. Moses, exhausted by fatigue, entered it to recline for a moment on a stone bench at the end (which in reality was a sarcophagus), and as he seated himself one of the workmen respectfully offered him an apple of a delicious fragrance, which the prophet took to quench his thirst. No sooner had he inhaled the scent, than he fell asleep for ever; receiving death by the sense of smell, because, as he had seen God, and heard His voice, and spoken with Him, death could not enter by his eyes, ears, or mouth. His soul was borne on the angels' wings before the throne of God, and his body rests in the grotto unto this day. From that time the rock, which overcame the wariness of the prophet, has retained its whiteness on the outside, but when excavated it is found to be within blacker than the angel of death." At the present day Neby Musa is considered by the Mohammedans as a holy place of pilgrimage, and is interesting to travellers on account of the black (bituminous) rock, from which a number of small carvings are made, especially at Bethlehem.

I will now relate how I succeeded in visiting the tomb in the mosque. One of my Bedawy friends told me in the month of March, 1861, that the santon in charge of Neby Musa did not disdain to drink raki (a kind of spirit); for by this means he did not violate the laws of the prophet Mohammed, as the liquor was not of a red colour (I should call it so). After some conversation with my informant, in

order to prevent mistakes at Neby Musa, I formed my plan, obtained an escort of two horsemen from the pasha, and departed at once with the Bedawy and two others. On arriving at the place I paid my respects to the santon, and was well received; a conversation was commenced, in the course of which I presented him with a little sugar, coffee, and tobacco, and then requested him to accept two bottles of raki, so that he might be able to offer refreshment to European travellers. He, of course, could not refuse an offering made in this form, but received them with sparkling eyes and a thousand signs of delight. Soon afterwards I left him to the Bedawy, who in about two hours came to tell me that my friend was dead drunk and fast asleep. I set to work at once, examined the tomb, and made a plan of the building. When the santon woke up, he requested me to excuse him for not remaining in my company, as he had been detained by his duties, especially those of prayer! As in duty bound I appeared to believe all this, although the Bedawy had informed me that one of the bottles was already empty. The legend which I have related shews that although the Arabs do not, with the Bible, consider the site of Moses' sepulchre to be unknown, their traditions in many respects agree with what is there related about him.

JESUS KEPT THE MOHAMMEDAN RAMADHAN[1].

To the north of Neby Musa, and the west of Jericho, is a mountain called Kuruntul, *i. e.* of the

[1] A fast ordered in the laws of Mohammed.

Quarantine, being so called by the Christians and Mohammedans in remembrance of the fast kept there by our Saviour[1], or the prophet Isa, as the latter call him. I relate the Arab story. "To this wild spot the great prophet Isa retired with his disciples to keep the holy month of the Ramadhan, afar from the tumults of the world. As the view westward was obstructed by the mountains of Jerusalem, and consequently the sunset could not be seen[2], he made, by the permission of God, an image in clay[3] representing a winged creature, and after invoking the aid of the Eternal, breathed upon it; immediately it flapped its large wings and fled into one of the dark caverns in the mountain. This creature was the Khofash (bat), which lies hid so long as the sun shines upon the world, and comes forth from its retreat when it sets. Every night at the Moghreb, *i. e.* at the moment of breaking the fast, this bat fluttered around Isa, who then prepared himself with his disciples for prayer. As soon as they had performed this sacred duty, the Merciful caused to descend from heaven a silver table, covered with a cloth whose brilliancy illumined the darkness, on which were placed a large roasted fish, five loaves, salt, vinegar, oil, pomegranates, dates, and fresh salad, gathered in the gardens of heaven. On these the prophet supped, and the angels of heaven minis-

[1] S. Matt. iv. 2. S. Mark i. 13.

[2] During this fast the Mohammedans do not eat until after sunset.

[3] Cf. Apoc. Gospels of Infancy, I. ch. xv. 2—6, II. ch. i. 4, 5.

tered at table[1]." This legend also clearly appears to have arisen from the Bible history.

THE GREEN PROPHET, OR THE PROPHET ELIAS.

About halfway on the road between Jerusalem and Bethlehem stands a Greek convent dedicated to the prophet Elias, in front of which is a rock, on which certain Mohammedans and Christians recognize the footprint of the prophet, made when he escaped the vengeance of Jezebel by flying from Samaria into the desert of Beersheba[2]. Again, one hour's journey from Bethlehem southward is a fountain called the 'sealed fountain,' which supplies the pools of Solomon at Etham. Having premised thus much, I will give the Mohammedan story of the prophet Elias. "In the time of the Beni-Israel (sons of Israel) lived a man beloved of God, called Eless or Elias, a good and faithful Mohammedan. God willed to make him a prophet to lead back wanderers to the right way, and said to him: 'Arise, go preach the truth; and in order that these hardened sinners may believe thy word, wherever thou shalt place thy foot, be the ground never so dry or barren, green herbs and flowers shall spring up: if thou sittest under a withered tree, it shall again become green and put forth leaves; therefore men shall call thee Kheder[3].' Elias then travelled over the country to proclaim the word of the Lord; and on his way

[1] Cf. S. Mark i. 13.

[2] 2 Kings xix. 2, 3.

[3] That is, 'green.'

from Jerusalem to Hebron rested at the place where the convent now is that bears his name, and left there the impress of his body: thence he came to the pools which had been made by the prophet Solomon. Now you must know that in the village of Kheder (to the north of the pools, where now stands the Greek convent of S. George) dwelt a powerful sheikh, who from his brutality and tyranny was a terror to the whole neighbourhood. He determined to have the prophet brought to him; not because he was anxious to hear his words and be converted, but because he desired to employ the miraculous gifts of Elias to his own advantage. As soon as the prophet approached the pools, he was seized by the myrmidons of the sheikh and taken to his house. The tyrant then accosted him with these words: 'I will that thou shouldest walk over my lands, for thy footsteps are blessed. To-morrow I myself will conduct thee over them; but seek not to fly, for not even God Himself shall be able to deliver thee out of my hands.' After a night passed in a small dark prison, Elias was led forth, bound with a heavy chain, one end of which was held by the tyrant, and in this humiliating way he was compelled to walk towards the pools. At every step that the man of God took, the crops withered, the herbage shrivelled, and the trees were blasted, which is the cause of the sterility of the land at this day. Infuriated at this, the sheikh meditated throwing his prisoner into the pools, but he, worn with fatigue, asked leave to descend into

the 'sealed fountain' to quench his thirst. The tyrant granted his request, but retained the chain in his hand, thinking that thus his victim could not escape. But scarcely had Elias reached the bottom, when the narrow water-course opened out to afford him an easy passage, along which he walked without hindrance from the chain, which elongated itself as he advanced. After a few steps he drank of the water and his bands fell off, the rock at the same time closing behind him to separate him from his persecutor. Since then he has continued to travel (though invisible) over the whole world, rendering every place verdant on which he treads, and once only in every year making the holy pilgrimage from Mino to Mecca. When the wicked tyrant saw that his victim had escaped he became mad, and soon afterwards died." In this fantastic oriental legend we may see traces of an account of the persecutions suffered by the prophet at the hands of Ahab king of Israel and his wife Jezebel[1].

THE MONUMENT OF ABSALOM IN THE VALLEY OF JEHOSHAPHAT.

In the Bible[2] we read, "They took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him....Now Absalom in his life-time had taken and reared up for himself a pillar, which is in the king's dale." In the valley of Jehoshaphat is a monument bearing Absalom's name,

[1] 1 Kings xvii. 1. xviii. xix. 2, 3, &c.

[2] 2 Sam. xviii. 17.

the base of which is covered for some depth with a large heap of small stones; and the chamber within is also partly filled with them. The reason of this is that every passer-by, Mohammedan, Jew, or Christian, casts a stone as a sign of his detestation of the memory of David's rebellious son. This custom is very ancient, and no doubt proceeded from the manner in which Absalom was buried; for Surius[1] informs us that in his day (A. D. 1644) the Christians, Jews, Turks, and Moors, were wont to take their children to the valley of Jehoshaphat and throw stones at the tomb, bidding them do the same, and crying, "Here he is! Here he is! the wicked man, the murderer, the cruel, who made war against his father!" I have seen Jews and Arabs at the present day doing the same with their children, especially on Fridays, and if they are of bad dispositions they beat them there. The good king Jehoshaphat might with reason complain of his bad neighbour, as his tomb (just behind that of Absalom) suffers from the insults offered to the other, and is almost buried by the pebbles thrown at it. This seems an additional proof that the ancient customs and traditions have been retained uninterrupted by the Arabs to this very day.

THE KEYS OF JERUSALEM WERE IN THE POSSESSION OF THE JEWS IN 1861.

We all know, and the Arabs also are aware, that God said to Abraham, "Unto thy seed will I give

[1] Le Pieux Pélerin, Liv. 2, c. 41.

this land[1]," and repeated the promise several times to him, and to Isaac and Jacob. So fully do the Mohammedans believe this, that they keep a jealous watch over the tombs of these three patriarchs at Hebron, to prevent the Jews from approaching and obtaining them as intercessors with God to restore to them their country. Every Mohammedan also knows that Jerusalem once belonged to the Hebrews, and was taken from them as a punishment for their infractions of the laws of the prophets Jacob, Moses, David, and Solomon. Now on July 8th, 1861, the day on which the news of the death of Abdul Megid and the accession of Abdul Azis arrived at Jerusalem, the Jews waited with all formalities on the governor Surraya pasha, and requested him to restore to them the keys of Jerusalem, according to a right which they claimed on the death of one sultan and the accession of another. At the same time they brought forward such proofs of the justice of their demand, that the pasha did not refuse it, but referred it to his ordinary council, consisting of the mufti or chief officer of religion, the khadi or chief judge, and other persons of distinction, natives of the country. Their decision was in favour of the Israelites, the whole council being aware that they were the ancient owners of the country. The ceremony was accordingly performed in the following manner. Said pasha, the general of the forces, accompanied by the officers of his staff, and some members of the council, and followed by a crowd of

[1] Gen. xii. 7.

sight-seers, went to the Jews' quarter, where he was met by a deputation of that nation and conducted to the house of the chief rabbi, who received the pasha at the door, and there was publicly presented with the keys. The pasha was then entertained with the utmost respect at the divan of the rabbi; refreshments, coffee, and tobacco, were served, and then the rabbi (not having a garrison to defend the keys) restored them with many thanks to the general, who was escorted back by the chief men of the Jews to the governor of the city, Surraya pasha, to give an account of his mission, and shew him that none of the keys were missing. So, in 1861, the Jewish nation possessed for one hour the keys of Jerusalem, which were delivered over to them by the Arabs in consequence of the unvarying tradition which they had preserved.

THE ARK OF NOAH.

The Arabs know that there was a universal deluge, and that Noah made an ark by the command of God; but the tradition which they have preserved has been so greatly transformed by many fabulous additions, that it can hardly be recognized. I pass over the greater part of these inventions of an Eastern imagination, and will only say that they believe that the ark was built at Jaffa, and that Noah required so much wood that he was obliged to use all the trees, not only in the neighbourhood of that town, but also in the plain for a great distance round,

in order to execute the commands of God. They further believe that Jaffa possesses its luxuriant fruit-gardens, as a reward for the good-will shewn by its inhabitants in obeying the directions of the patriarch, but that the plain is deprived of trees, as a punishment for the opposition offered by its occupiers to the great work. According to them, the ark was of an enormous size, for they will have it believed, that fragments of it still remain upon Ararat, though the pilgrims of all nations during so many centuries have carried away portions as relics. In the course of conversations with the Mohammedan Arabs or Eastern Christians on the dimensions of the ark, I have frequently read to them the account given in the Bible[1], that it was 300 cubits long, 50 wide, and 30 high; but was always vehemently opposed, as they asserted that in my book there must be a mistake in the translation, and that some larger measure should be substituted for cubits; a remark which, if the ordinary idea of a universal deluge be accepted, is certainly not unreasonable. I have not unfrequently overheard the dragomans, who are for the most part Mohammedans, Greeks, Latins, or Armenians, complaining that the antediluvian remains (*i. e.* fossils) to be found in the country wherein Noah built the ark, were so very few and insignificant, that practically there might be said to be none at all. The reason of this complaint was, of course, that what would have been a remunerative traffic was impossible. In fact, after eight years tra-

[1] Gen. vi. 15.

velling in Palestine, I have found nothing except a few fossil shells in the vineyards, called the Desert of S. John, near the village of 'Ain-Kârim, situated about two hours' journey from Bethlehem, on the west. There are indeed some curious "lusus naturæ" in Palestine, but these are not true fossils, and the inhabitants themselves do not regard them as "antediluvian," but connect them with appropriate legends. For example, on Mount Carmel is shewn the "garden" or "melon-field of Elias," to which the following legend belongs:—"The prophet was passing by that spot, and saw a man watching a field of melons. Wishing to quench his thirst, he requested the keeper to give him a fruit, but the churl refused, saying that they were only stones. Elias replied, 'Stones thou hast called these fruits, and stones shall they become!' and so it happened." These melon-shaped stones, of a calcareous rock, are hollow in the middle, and lined with crystals[1]. On the same mountain other stones are found, resembling different kinds of fruits, as olives, peaches and potatoes. Again, on the road from Jerusalem to Bethlehem, on the north of Rachel's tomb, is Jurn el-Hommos (the field of chick-peas), which is so called from the resemblance of the limestone rock to a mass of these seeds. The legend is, "That the Virgin passed by with her Son, and asked a man, who was tilling the ground, what he was sowing. He answered, 'Pebbles.' 'So they shall be!' replied Mary." Again, in the mountains on the west of Jericho, stones are found

[1] Geodes, called commonly in England potato-stones.

in the shape of olives, which are collected by the Bedawîn for sale, and called the olives of Sodom, as they are found in the direction of the ancient city of that name.

To conclude this article, I will relate the legend concerning the calcareous crystallizations forming the floor of Birket el-Khalil (the Pool of Abraham), which is situated at the bottom of the deep ravine beginning from 'Ain Jidy or Engaddi, on the east of Hebron, close to the Dead Sea. Abraham, called el-Khalil (the friend of God) by the Arabs, dwelt at Hebron. "One day he went with a mule to the Birket to obtain a stock of salt, which used to be collected and sold there by the inhabitants. The labourers rudely answered the patriarch that they had no salt to sell, although a large quantity was lying about at the time. Irritated at their insolence, he replied, 'Henceforth, in this place, which I curse, ye shall have neither salt nor a road hence to Hebron. In an instant, the salt was turned into the substance of stone, retaining its original appearance, and the road to Hebron became impracticable."

THE CREATION OF MAN. ADAM AND EVE.

It has frequently been asserted[1], that Adam was made from the earth of the plain called "Campus Damascenus," near Hebron, which is of a red colour;

[1] Adrichomius, Theatrum Ter. San. Campus Damascenus, Judah, 90. Josephus, Ant. I. 1, § 2. Brocardus, Ter. San. Descr. (Nov. Orbis, p. 319, ed. 1537). Saligniac. Itin. Tom. X. c. 5.

from this his name is supposed to be derived, since Adam in Hebrew signifies red. It is therefore no wonder that the Arabs in general, and especially the Mohammedans, regard this field with great reverence, and take away morsels of the earth as relics. According to them, it was Azrael, the angel of death, who brought to God the dust of which Adam was formed. This had been gathered from the four quarters of the world, and was of different colours, corresponding with those of the different races of men. After God had made man, He placed him in a Paradise, where nothing was wanting that could minister to his pleasures; and on his complaining of loneliness, gave him Eve as his companion. She afterwards led him into sin, and God sent both of them to do penance and purify themselves by standing for forty days in the waters of the Jordan. Adam faithfully obeyed the command of God, but Eve came out of the river before her period of probation had expired, and thus incurred again the anger of the Almighty, who then separated them for one hundred years. Edrisi, an Arab historian, asserts that the body of Eve is buried at Jeddah, the port of Mecca, and that the Kaaba was the dwelling of Adam[1].

THE DEAD SEA (BAHR LUT), AND THE STATUE OF SALT.

All the Arabs, both settled and nomad, are well aware that Lot had large possessions of fields and

[1] Compare with this account Gen. ii. 7, 8, 15. iii. 6, 19, 23.

cattle in the plain now occupied by the Dead Sea, which they call Bahr Lût (the lake of Lot). They also point out the statue of salt of Lot's wife, with the sites and the ruins of the wicked cities. The facts connected with all these are indeed mingled with Oriental exaggerations and fantasies, but at the same time they are founded upon traditions, which have remained in existence in the country, and are contained in the Bible. By a mere chance, I am able to offer a perfectly natural explanation of the words of Genesis, "his wife...became a pillar of salt[1];" which, we may observe, do not appear to imply any especial miracle, but to relate the inevitable consequence of disobeying the warning of the angel[2].

In the month of April, 1859, I was engaged with some Bedawîn, in making drawings and investigations in the plain of Jericho. One day I was busy upon a plan of the Convent of S. John, situated near the Jordan; when, about noon, my escort advised me to mount my horse and return as quickly as possible to the castle of Jericho, in order to escape a coming storm from the east, which would raise and bear along clouds of sand. I of course listened to their warning, and by riding at full speed we succeeded in reaching the house of Zaccheus (as it is called) in the present castle, a few minutes before the first blast of the storm. The heat of the atmosphere was suffocating, and I could not but remember the "east wind" so often men-

[1] Gen. xix. 26. [2] Gen. xix. 17.

tioned in the Bible[1]. The tempest raged, clouds of dust covered the sky, and greatly annoyed us even in the hut in which we had taken refuge together with our horses. The storm lasted about one hour in its greatest fury, and gradually went down with the sun. The year before I had experienced a similar but much less severe tempest, during an excursion to the Jordan with my friend Count Nicholas Kouschelef, of S. Petersburg, and several others. In the evening, while we were at dinner in our tent, a sudden blast of the east wind carried away the tent, covered the viands with sand, and deposited a quantity of salt, far more than was sufficient for the scanty food which remained unspoiled. Besides, during one night in the month of February, 1856, all the terrace-roofs and streets in Jerusalem were covered about an inch deep with a mixture of sand and salt brought by an east wind, a thing which had not occurred before in the memory of the oldest inhabitant. To return, however, to the storm of 1859. During the night a light shower of brine fell, which next morning covered the ground like a hoar frost. The Bedawîn informed me that this was only the prelude to a heavier fall, which would take place on the following two nights; and in consequence I remained to see the phenomenon. After dinner I made an expedition toward the Dead Sea, to the Convent of S. Gerasimus, and on my return I observed that the

[1] Job xxvii. 21. Isaiah xxvii. 8. Jerem. xviii. 17. Ezek. xvii. 10. xix. 12.

shepherds were hastily driving their flocks inland or under cover. On asking why they were doing this, I was informed that when salt fell in large quantities during the night it was very injurious to animals. I accordingly determined to make an experiment, and purchased a well-grown lamb, which I tethered in an open place for the night. Near it we erected a booth of boughs, under which a Bedawy kept watch during the night, to drive away the wild beasts. In the morning the lamb was dead, and its body and the whole plain of Jericho were covered with a crust of salt just like snow[1]. The carcass was exposed for another night, and on the morning after it appeared like a heap of salt. This occurrence seemed to offer an easy explanation of the death of Lot's wife; namely that, either disbelieving in the coming destruction of Sodom, or from weariness or obstinacy, she lingered behind and fell asleep or fainted; that then a heavy shower of salt took place, caused by the cataclysm, and her corpse was covered with a thick crust of salt, so that it appeared like a statue or column. This explanation will appear more probable, when we consider that even now near the south and south-eastern parts of the Dead Sea the salt is sometimes deposited by evaporation to a depth of six inches or even a foot, and the stones, shrubs, and skeletons of animals quickly become columnar heaps of salt;

[1] It is just possible that the Bedawy himself might have killed the lamb in the hope of being allowed to eat it next day, but I think this was not the case.

and even upon the northern shores, things left for some time in the water are encrusted with a thin coating. Bathers too find themselves covered with small saline crystals which cause much pain to their eyes. M. de Saulcy[1], however, gives a different explanation of the death of Lot's wife: "At the moment when the huge mountain was heaved up volcanically there must have been throughout its whole extent tremendous falls of detached masses, similar to those we have observed at every step. Lot's wife having loitered behind, either through fright or curiosity, was most likely crushed by one of these descending fragments, and when Lot and his children turned round to look towards the place where she had stopped, they saw nothing but the salt rock which covered her body." We find mention made of this pillar of salt in the Book of Wisdom[2], "A standing pillar of salt is a monument of an unbelieving soul." Josephus[3] again writes, "Lot's wife...was changed into a pillar of salt; for I have seen it, and it remains at this day." Irenæus[4] says, that it existed in his time, and was not like a statue of a woman, but a column of salt. S. Clement of Rome has also spoken of a column of salt being still visible in his days[5]. The author of the poem on Sodom[6], attributed to Ter-

[1] Journey Round the Dead Sea and in Bible Lands, edited by Count E. de Warren, Vol. I. p. 269.

[2] Wisd. x. 7.

[3] Ant. I. xi. § 4.

[4] Iren. IV. c. 31, § 3.

[5] Clement, Epist. I. c. 11.

[6] c. 3, Vol. II. col. 1104, Migne.

tullian, speaks of the statue of salt. It is also mentioned by Eugesippus[1]. These citations shew that the tradition remained in the country, and that those who first handed it down fixed upon one of the masses of salt (like those still to be seen) to represent Lot's wife; just as at the present day they still point to one of the many stalagmitic masses, which assume every possible form. The original heap has, no doubt, long ago been swept away, and those now seen will in like manner in course of time be dissolved and recombined.

THE ANCIENT TEMPLE OF THE JEWS IS NOT REALLY DESTROYED.

I conclude this chapter with a legend concerning the temple, which (apparently) is believed by certain Rabbis. "Not one stone of this ancient building has been thrown down, but prophets and angels have covered it with dust and ruins to conceal it from the sight of the wicked. The ark, the tables of the law, the rod of Moses, the jar of manna gathered in the desert, the candlestick, the tables of showbread, and all the sacred vessels are there, and the prophet Elias daily offers sacrifice within its walls, because without sacrifices the earth would not exist. When God restores again the captivity of the sons of Sion, all the stones of the temple will be found in their ancient positions, and the holy of

[1] Leo Allalius, Συμμικτα, p. 105.

holies be restored to its former glory. God will then unite Sinai, Tabor, and Carmel, and place upon them the new temple, which will never be destroyed. Thither will the Messiah bring the crown of the house of David, and there will He restore the kingdom to Israel. All the silver, gold, pearls, and precious stones, which are at the bottom of the water and which have been lost since the creation of the world, will be thrown up by the sea on the shore at Jaffa. The temple will be of silver, gold, and jewels; the Jews will return from exile to celebrate the jubilee with the Messiah, and regain their ancient possessions[1]."

[1] *Talmud Sanhed. Emek hammelech Pesickta rabbetha.*

CHAPTER IV.

CUSTOMS AND HABITS COMMON TO THE ARABS WITH THE ANCIENT JEWS, ILLUSTRATED BY ANECDOTES.

BAKHSHISH.

WHAT traveller in the East, especially in Syria, does not know the word Bakhshîsh? So many thousand times has it been dinned into his ears that he uses it at home, and it has thus become almost naturalized in Europe. I cannot here enumerate all the occasions on which bakhshîsh is demanded, for they are numberless. Sleeping or waking, dressing or undressing, working or idling, still the same cry is heard, hateful as the fly's buzz, the gnat's trumpet, or the flea's bite to the weary traveller. In a word, in Palestine men are born, live, and die, to the one tune "bakhshîsh, bakhshîsh." I will relate a few anecdotes to shew some of the cases in which it is demanded by the Arabs, remarking that the Christians are as bad as the Mohammedans, and that the nomad tribes alone have sufficient self-respect to ask for it only on reasonable grounds.

Once, in 1857, a missionary of the Latin rite was

entreated by some Arabs to visit their district and preach to them. Their protestations of respect and their supplications were such that the good man had not the heart to refuse, and on a fixed day he went. A large number of Arabs attended and listened to his words. Much pleased with the attention of his hearers, and trusting that they had received some spiritual benefit, the preacher prepared to depart, when the whole congregation crowded around him demanding bakhshîsh, "for," said they, "we have come hither and listened to you." He threw some small coins to those who brought his horse and helped him into the saddle, and then rode away among the yells and curses of his disappointed flock.

I have frequently come upon men or women quarrelling in a village or in the open country, grasping each other by the dress or the hair, and scolding vehemently at the top of their voices. Sometimes I have interfered to prevent a fatal termination to the strife and separated the combatants, after protecting the weaker party. As soon as tranquillity has been restored, both have pronounced the mighty word; and when I asked on what pretext they claimed it, was generally informed, "Because I had interrupted their business," or "because they had left off to please me." I need not say that they forthwith received bakhshîsh from my horsewhip or stick, as a lesson for the future. In fact, the Arabs sometimes get up a quarrel when they see a European coming, in hopes that they may be parted and so get an excuse for asking a gift.

One day, I was returning from inspecting the repairs of the road between Jaffa and Jerusalem (which were executed by order of Surraya pasha in 1859), and, about two hours' journey from the latter place, found a labourer lying by the way side, who had been badly hurt in exploding a mine. I stopped, washed and bound up his wounds as well as I could, and then placing him on my horse, walked slowly by his side, accompanied by his brother, to the Latin Hospital in the town, and placed him in bed. It would naturally be supposed that the patient thanked me for my care. Not a word, he only asked for a bakhshîsh; and as he was so badly hurt, I had not the heart to refuse it. This, however, was not all; on quitting the hospital I was met by the brother, who made the same demand. Out of patience, I asked "Why?" He replied, "Because I have accompanied you hither." "But you have accompanied your brother." "No, sir," he answered, "you told me to come, otherwise I should not have stirred!" He will not quickly forget the "bakhshîsh" that I administered.

As I was going to Bethlehem, one Monday morning (the day on which labourers employed on buildings come to Jerusalem), I found a small bag containing a stonemason's tools; I returned and after some trouble found the owner, who, instead of thanking me, asked for a "bakhshîsh," which was given heartily in the same coin as in the last case.

If you give an order to an Arab, he generally executes it properly, and receives the reward which

he has earned; but sometimes he tries to vex you by speaking loudly and insolently, in order that you may be provoked to beat him. His end is then gained, he throws himself on the ground, and utters loud and dismal howls, until a trifle is thrown to him, when he gets up and is quiet at once.

Again, suppose you are visited by an Arab; you receive him very hospitably, and perhaps give him some presents for his family. Forthwith he calls you Father, Benefactor, kisses your beard, hands and feet, and you think he will go away quite satisfied. Not at all, as he departs he asks for a "bakhshîsh," because he reckons what he has already received for nothing, as it is not current coin.

I could add numbers of other instances, did I not fear to weary the reader, all shewing the venal, grasping, and discontented nature of the Arab. Let us now consider the history of the ancient Jews, from whom I believe this custom has been derived, and we shall find that it prevailed among them. It may perhaps be said that the custom exists generally in the East, and this is true; but it is nowhere so rampant and so unreasonable as in Palestine.

Abraham received many presents from Pharaoh king of Egypt, for Sarah's sake, and afterwards from Abimelech king of Gerar[1]. Jacob on his return from Padan Aram sent a propitiatory offering to Esau[2], and, at a later period, to Joseph in Egypt[3].

[1] Gen. xii. 16. xx. 14, 16.

[2] Gen. xxxii. 13—15. xxxiii. 11.

[3] Gen. xliii. 11.

The Israelites, on their departure from that country, asked and obtained gold and silver from the people[1]. Jesse sent a gift by the hand of David to the captain of the thousand in which his sons were serving[2]. Abigail, the wife of Nabal, appeased the anger of David with a present[3]. Naaman, the Syrian, offered gifts to Elisha, which were refused by him, but taken afterwards by his servant Gehazi[4]. Many other instances might be given, but these are sufficient to shew that the Arabs only follow (though carrying to excess) the practice of the Hebrews in the matter of "bakhshîsh."

INNS FOR TRAVELLERS IN THE VILLAGES OF PALESTINE.

The custom which I am about to describe, and of which I have frequently availed myself during my travels, exists in many of the villages in the interior of the country; but in those near the larger towns, whither some faint ray of European civilization has penetrated, the inhabitants are become more selfish, and hospitality is no longer offered in the ancient patriarchal form. In the former there is a house of entertainment called a khan, its size depending upon the importance of the village, consisting of one or two unfurnished chambers for guests, and a courtyard for the beasts of burden.

[1] Exod. xi. 2. xii. 35, 36.
[2] 1 Sam. xvii. 18.
[3] 1 Sam. xxv. 18, 19, 23—27.
[4] 2 Kings v. 15, 16, 21—23, 27.

On the arrival of a visitor, the keeper of the khan takes note of his rank in life, and if he be a wealthy man brings him one or more mats, cushions, and carpets; then offers water for washing, and afterwards a pipe, liqueurs, and coffee. When these preliminaries are finished, cakes of bread, eggs, dried fruits, olives, and milk, are brought, and after the meal is over pipes and coffee are again served. As I was accompanied during my earlier excursions by some of the cavalry of the pasha, I supposed that this was one of the exactions which were extorted by them from the unfortunate peasants; and so wished to pay for the hospitality that I had received; but I learnt with great surprise that, although I could give a "bakhshîsh" to the attendant, I was not to pay for my food and lodging, as that was offered to every stranger; so, at least, I was informed by the chief of the village or one of the neighbours. All the families in the place are obliged to undertake in their turn this duty of supplying the keeper of the khan with whatever is necessary for the use of strangers, and whoever refuses to give what is wanted is severely punished by the chief. I cannot, however, recommend these khans in summer, as they are haunted by swarms of blood-thirsty vermin; but in winter they are a tolerable defence from the rain and damp. Even then the traveller must reject the carpets and cushions of the establishment, and use his own; first taking the precaution to sprinkle them well with insect powder, and burn a quantity of it in the large brazier, which warms the chamber. I have,

however, been informed, that, in spite of this patriarchal hospitality, the traveller may sometimes be robbed, before he reaches the goal, perhaps by those whose turn it is to entertain him.

In accordance with this custom illustrious strangers are frequently entertained sumptuously by the chiefs upon the more frequented roads. This, at first sight, would seem to be a great expense to the hosts, but it is not, as they take care to exact from the neighbourhood every thing that will be wanted, and to prepare more than will be consumed. Thus their families are the gainers by the leavings, and their dependents make no complaints; for if they did, they would speedily be silenced by a shower of blows. Of this custom I was an eyewitness when the duke and duchess of Brabant, the grand-duke Constantine of Russia, and the arch-duke Maximilian visited Jerusalem.

Though the khan may not be very pleasant to Europeans, and perhaps not too agreeable even to natives, owing to the mal-practices of the greedy chiefs, still we cannot but recognize in the institution a continuation of the hospitality mentioned in the Bible. These khans correspond with the inns called Mâlôn in the Hebrew text, which word signifies a refuge for the night, such as are still found on the public roads[1]. This social virtue has undoubtedly been received from their ancestors by the inhabitants[2],

[1] Gen. xlii. 27. Exod. iv. 24. Jerem. ix. 2. Also termed Gêrûth, from Gêr, 'a stranger,' Jerem. xli. 17.

[2] Genes. xix. 2, 3. Judges xix. 21. Job xxxi. 32, &c.

but the nomads are more generous in their exercise of it than the others.

HOW NAMES ARE GIVEN IN PALESTINE.

Generally throughout the country, but more especially in the interior, the Fellâhîn and the Bedawîn are never called by their family names, but are distinguished one from another by the addition of the father's name, and sometimes the mother's also, to that borne by the individual. Occasionally too a nickname is added or the name of the man's native country. As, for example, James, son of David and of Tamar, but more usually James, son of David, son of Stephen. In this respect also the Arabs follow the customs of the Hebrews[1].

HEAPS OF STONES.

The traveller in Palestine frequently remarks in the open country pyramidal piles of small stones of different heights. These, as I proceed to explain, have significations differing with their shapes. When they are from five to six feet high, and arranged in a line with a certain regularity, they are meant to mark the spot where a battle has taken place between two hostile tribes; as I will describe in speaking of wars and conflicts. When, however, they are formed of five or more stones and are placed

[1] Gen. xxiv. 47. 1 Sam. ix. 1. xvi. 1. xvii. 58. S. Mark i. 19. S. Luke iii. 2, &c.

on the boundary of some property, they signify that there two litigants have come to terms, and erected them in token of their agreement, and no one dares to remove these landmarks. Sometimes small heaps surround fields, where the crops are growing or have just been reaped, or are placed upon piles of logs or hewn timbers, signifying that they are private property, so that no one ventures to take them. I have no doubt that this custom was mainly derived from the ancient owners of the soil, for we find many instances of it in the Bible. Laban and Jacob raised a heap of stones as a witness of the covenant between them[1]. Jacob, after his vision, took the stone which had served for his pillow and "set it up for a pillar[2]." He that removes his neighbour's landmark is cursed[3]. Joshua set up twelve stones in the Jordan, and twelve others, taken from the bed of the river, at Gilgal, in memory of the miracle wrought there for Israel[4]. Again, at the close of his life, he "set up a great stone under an oak" as a witness unto the people, lest they should deny their God[5]. We may also remember that from the earliest times altars were formed in a similar manner[6].

THE POOR IN PALESTINE.

Among the ancient Hebrews the poor in general had certain rights, which must have protected them

[1] Gen. xxxi. 45—53.
[2] Gen. xxviii. 18.
[3] Deut. xxvii. 17.
[4] Josh. iv. 9, 20—22.
[5] Josh. xxiv. 26, 27.
[6] Gen. viii. 20. xii. 7, 8. xxvi. 25, &c.

against extreme want. Besides a great number of moral precepts, recommending the poor to kindness and protection, we find certain dues secured to them by the laws, as "when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest, and thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard;" also the sheaf forgotten in the field was not to be fetched, nor the olive-tree to be beaten over a second time; these were to be left for the poor, the widow, the orphan, and the stranger[1], who were also to share in the third year's tithes[2]. These ordinances would prevent any Hebrew family from being reduced to great straits; especially as in the year of Jubilee (every fiftieth year), land which had been sold through poverty reverted to its former owners[3]. The laws of Moses make no reference to the beggar in the strict sense of the word, nor is he mentioned any where in the Old Testament, a fact which is worthy of notice.

Let us now consider the present condition of the poor in Palestine. The beggars, whom we meet there, wear a mask of misery, but do not really suffer, as they are assisted by all; and in one sense they may often be said to be richer than their helpers, as their wants are easily satisfied, while those of the latter are greater and more insatiate. The Arab is a ready

[1] Lev. xix. 9, 10. xxiii. 22. Deut. xxiv. 19—22. Ruth ii. 2.
[2] Deut. xiv. 28, 29. Prov. xix. 17.
[3] Lev. xxv. 10, 11, 28.

thief, and plunders the traveller whenever he has a good chance of attacking him, but he is liberal to the needy, and his hand is never drawn back from the cry of want. In his vengeance he is capable of reducing to beggary a brother or a friend, who has offended him, by cutting down his orchard, burning his crops, and killing his cattle, but when the victim implores help in his poverty, his anger is appeased, and he thinks only of relieving his necessities. This is done openly by the Mohammedan Arabs; with those who are Christian the mask of hypocrisy is more or less worn. In a word, the Arab well knows the proverb "He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will He pay him again[1]." It will, perhaps, be asserted that Mohammed in the Koran ordered the practice of charity, but he did not fix the details of the manner in which it was to be administered, and it is in these that his followers imitate the ancient Hebrews.

In Palestine the poor man is hospitably received, wherever he goes; whatever be his creed, bread and food are always ready for him at every door; he can shelter himself from the storm and the cold in the peasant's hut, and is not repulsed from the rich man's house. He may gather sticks for his fire, and glean in the fields when the harvest is over. He has not indeed the advantage of the Sabbatical year, of the Jubilee, and the third year tithes, but instead he

[1] Prov. xix. 17.

reaps the benefit of many charitable customs, which compensate him for the loss.

During the great Mohammedan solemnities, as for example, the fast of the Ramadhan, the four great feasts, and also those of the Kurban Beyram, the rich consider that they are not keeping them aright, unless they attend to the wants of the poor; accordingly the mendicants are clad and fed, are visited and relieved, if unable to move; so that the very precept of the Bible is observed[1], "Thou shalt rejoice in thy feast, thou,.....the stranger, and the fatherless, and the widow, that are within thy gates." Indeed, so much is this principle carried out, that a kind of rivalry prevails in their liberality. Arab generosity is well shewn by an action of the sheikh Aboogoosh, the renowned and dreaded chief of the mountains of Judæa, of whom I shall speak again: at present it is enough to say that he is considered to be the most formidable leader of the brigands of Palestine. An honest father of a family (a member of the Greek Church) came from Constantinople to Jerusalem in order to obtain work; having lost all hope of success, he was anxious to return with his family to his former abode, but was unable to do so from want of means. Disappointed in procuring help from the Christians, he applied in 1857 to this chief, who was acquainted with him, and who, on learning his state, furnished him with provisions, paid his expenses to Jaffa, giving him besides two hundred francs to convey him thence and relieve his necessities. The pro-

[1] Deut. xvi. 14.

sperity which the man now enjoys dates from this time.

To return, however, to the resources of the poor. In many of the large towns, and especially in Jerusalem, there are public charities, to which both strangers and natives can apply, without being asked by an inspector for their certificate of poverty, or to what communion they belong, and can share in the daily distribution of bread and soup. The hospice called Tekhiè el-Khasseki Sultane, generally known in the Holy City as the Hospital of S. Helena, is one of these institutions, and there are others at Hebron, Gaza, and other places[1].

From the encouragement given by the Mohammedans to beggars it comes that they are so indiscreet as to say to Europeans, who offer them bread when they ask an alms, "we do not want bread, but bakhshîsh," *i. e.* money; and if this is refused, they are liberal in their curses, when they think they will not be understood. In Jerusalem, the lepers also present themselves as poor, and no one refuses them, from compassion for their sores and mutilated limbs, so freely exhibited; but no one who knows the country is bountiful in his gifts to them, being aware that they possess mules, houses, and revenues,

[1] Unhappily these institutions are not now so rich as they formerly were; for their present managers hold that charity begins at home, and help themselves not to the bread and soup, but to the property of the establishment. This they do more greedily as their office is not permanent; so that every charitable foundation in Palestine is being continually devoured by these dragons, called effendis, of whom more anon.

health alone being wanting. The dervishes act in the same manner, but their poverty is like that of the Jesuits in Europe.

WAKUFF.

This name is given to property left in trust for charitable purposes; and if that which is in Palestine were sensibly and honestly managed, not only would the condition of the poor be much improved, but the institutions themselves might be enlarged and rebuilt. However, instead of this, these charities of a past age are perishing for want of funds, being plundered by those who should be their guardians, who violate the commands of the founder, and rob the poor, the widow, and the orphan. These false shepherds are the Mohammedan effendis of Jerusalem and of every other place in the Holy Land that possesses Wakuff, and furnishes food for the voracity and venality of those who rule the people. Every mosque, college, hospice, hospital, religious establishment, and public fountain, is endowed with certain properties, the revenues of which, derived from long leases, are managed by trustees called Mutewelli. According to the rules, every time that a property changes hands by the death or resignation of the lessee, these men are bound to let it out again to the highest bidder, so that the rent may increase with the value of the estate. Instead of doing this, they still retain the prices imposed at the time of the

60406

original foundation (when the piastre was worth nearly five francs instead of twenty-two centimes, as at present); so that in consequence of the enormous change in the value of money an endowment of twenty thousand piastres is not really worth more than a thousand. Thus, while the Wakuff is ruined, the Mutewelli are enriched; for at every change of tenants they, with the utmost cunning, demand a fee for affixing their seal to the conveyance, an indispensable formality. The new deed is only an exact copy of the old one, with the price therein unchanged; but as these worthy men do not wish to benefit the new tenant only, they manage the matter by consenting to receive a "bakhshîsh," which makes things pleasant to both parties. Owing to this arrangement the revenues of the Wakuff are diverted into private purses, and do not suffice even to make the simplest repairs in the buildings of the establishments, which become more ruinous day by day, until at last a general downfall takes place. Hence it is that all the hospices, hospitals, and schools in Jerusalem and in the rest of Palestine, are either in ruins or greatly impoverished; while the fountains no longer offer a refreshing draught to the thirsty traveller.

These deplorable abuses are rather due to the men than to the faults of the system. Though in it there are some grave defects, it appears to be founded on the idea of a theocratic government and ownership. To take an ancient example, Moses may be said to have constituted the Holy Land a

Wakuff with a tenancy of fifty years[1]. Just as among the Hebrews Jehovah was the sole owner[2], so the Mutewelli are the real possessors, the person who farms the land having only temporary rights in it. Although in the former case the law, which in reality made property inalienable, only applied to land, owing to the legislator's predilection for the nomad life, it extended the privilege to the town-houses of the clergy, *i. e.* of the Levites[3], so as to give them a perpetual right of redemption. The above description will explain to the traveller why so many edifices, especially in Jerusalem, are in a state of ruin, and why on his journey through the country he finds so many cisterns and fountains dried up.

MONEY BURIED IN PALESTINE.

Not seldom when ruins are removed money is found enclosed in small leathern bags, or more frequently in earthenware vases. I have never indeed been so lucky as to meet with this good fortune, in all the masses of rubbish that I have removed; for this, however, I cared little, as I was only anxious to discover ancient Jewish coins, which are never found thus united, but scattered singly up and down the country. Once only have I seen coins found in this way which did not belong to the or-

[1] Levit. xxv. 13. [2] Levit. xxv. 23.
[3] Levit. xxv. 33, 34.

dinary money of the country; these were Cufic, and were discovered by the Arab dragoman of the French consulate in a plot of land near the Judgment Gate in Jerusalem. Hoarding is a genuine Arab custom, and was produced by the voracity of the "paternal government," which made the poor man afraid of shewing that he possessed anything, lest it should be extorted from him. Now, thanks to the good rule of Kiamil pasha and Surraya pasha, and the energy of the consuls, a great change for the better has been inaugurated, and though they have not yet been able to overcome every abuse, yet extortion is less barefaced than formerly, and is practised in a more graceful manner; so that we may hope that this custom, so prejudicial to improvement, and such a frequent cause of loss, will soon cease entirely.

We of course cannot expect to find this habit prevailing among the chosen people, as it is due solely to the venality of the government of the Sublime Porte; but we see an instance of it in the case of Achan with the silver, the gold, and the goodly Babylonish garment from Jericho[1].

THE EFFENDIS OF PALESTINE.

The title of Effendi belongs to all those who, from their birth, fortune, or intelligence, or from the offices they discharge, are raised above the ordi-

[1] Josh. vii. 21.

nary level of the people, and are their guides, counsellors, or moderators, according to circumstances. They may be said to be the aristocracy of the people, and form the council named "megilis," whose duty is to assist the governor of the country in his business and deliberations. From them are chosen the municipal authorities, the councils for administering the mosques and public charities; to them the receipts of all the imposts are confided; and, in a word, all the public offices, to which the local government, and even that of the Sublime Porte, have the nomination. Instead, however, of being, as they should be from their position, upholders of the law, protectors of the weak, and examples to all, they are a curse to the country, and a greater evil to Palestine than the plagues were to Egypt; because those were temporary, but these are permanent. Their order, however, presents some resemblance, except in its corruptness, to an institution of the ancient Hebrews, which we will consider before enlarging upon the faults of the effendis. Among this people the elders exercised great authority, and were held in high respect[1], as their experience made them the natural counsellors and judges of the nation. At a later period the word became a regular title, conferred on those who by their wealth or wisdom had placed themselves at the head of a tribe or taken a lead in public affairs. They are found among the Hebrews in Egypt, in the desert, and at every epoch of the national history. Sometimes the elders of all

[1] Josh. xxiii. 2. xxiv. 1. Job xii. 12, &c.

Israel are mentioned[1], sometimes those of a tribe or of the cities[2]. In certain expiatory rites they represented the city or the whole nation[3]. They were the municipal authorities, and frequently formed a court for trying crimes[4]. They also assisted the chief ruler with their counsels, with whom we often find them in direct union; whom also they sometimes compelled to yield to their will. Moses, at the time of a dangerous revolt, availed himself of their services by selecting a body of seventy to aid in supporting his authority[5]. Joshua, after a defeat, fell down before the Ark with the elders of Israel[6]. They required Samuel to resign his office and appoint a king[7], and at a later period conferred the royal power on David[8]; and many other examples of a similar kind might be cited, if it were necessary, to shew what was the nature of the position which they occupied.

The same influence, though in a less degree, is still exercised by the effendis of Jerusalem, who are constituted and organized as the Jewish elders; but, unhappily for those who are under their power, they are destitute of patriotism, philanthropy, and virtue, and ignorant of the precept, "Thou shalt

[1] Josh. vii. 6. 1 Sam. iv. 3. 2 Sam. iii. 17. 2 Chron. x. 6, &c.

[2] Deut. xix. 12. xxi. 20. Judges viii. 14. 1 Sam. xi. 3. 1 Kings xxi. 8.

[3] Deut. xxi. 2. Lev. iv. 15. ix. 1.

[4] Deut. xxi. 19. xxii. 15. xxv. 7.

[5] Numb. xi. 16.

[6] Josh. vii. 6.

[7] 1 Sam. viii. 4.

[8] 2 Sam. v. 3.

take no gift: for the gift blindeth the wise, and perverteth the words of the righteous[1]." Among them are good and bad, wise and foolish, rich and poor, fanatic and moderate, contented and discontented; consequently they are divided into parties, which however act in perfect harmony in any question about the duty (as they call it) of laying burdens on the Christians. For the last few years the people have been more regardless of their quarrels, and the Christian convents have shewn themselves less ready to suffer their attempts at extortion; owing more especially to the good rule of the late governor, Surraya pasha, the activity of the consuls, the increase of the European population, and, above all, to the waning prestige of Mohammedan fanaticism and of the Turkish nation, that "sick man" whose last agony and death is near at hand. It is a disgraceful thing that any nation, deaf to the cries and sufferings of so many miserable Christians throughout the East, should strive with all its efforts to retard this event. God however is more powerful than the policy of this world, and will accomplish His designs.

The effendis finding themselves less successful against the Christians than formerly, have turned upon the natives, their fellow-believers, whom they no longer rob by open violence, but by craft and well-disguised knavery. For example, an effendi is in charge of a district, for which he receives from the government a monthly pay of a thousand Turkish piastres (about eight guineas). This of course is

[1] Exod. xxiii. 8.

insufficient to maintain the dignity of his rank and repay him for what he has spent to obtain it and settle himself there. Consequently he sells his good will and protection to the highest bidder, and is liberal with his visits, which are considered as favours, to those who are likely to supply him with booty. However, he never asks for anything, and must be pressed before he will accept. Sometimes he complains in a friendly way, especially to those who have suits before him, that the barley for his horse is dusty and gritty, that the meat of the country is not juicy, or his coffee not true Mocha, that he cannot buy good coffee-services, glasses, pipe-stems, carpets, or the like. Soon he finds that his hearers are neither deaf nor stupid: woe to them if they are! Still he has asked for nothing, and therefore cannot be accused of cupidity. When a present is made, it is of course only to prove that the articles can be got in the country, and so he calls for his servants, and with angry looks shews them the things, exclaiming, "Why cannot you find out the good things, since they are to be got? Away with you directly" (so he says, lest they should reply); "I shall know how to punish." Thus he apparently fumes and rages; but at last he always suffers himself to be appeased by the donors and the other bystanders, lest he should seem ungrateful to them.

Again, in the discharge of his duties as governor, he has to visit the towns and the surrounding country under his charge, and of course on a rigorous examination, it is not hard to find faults. This road is not

clean, that wants paving; this conduit needs repair; these houses are falling down and are dangerous; the bakers sell their bread underweight; the butchers ask more than the lawful price, and the like. Then follow abuse, threats, and edicts, fulminated against the law-breakers, who are beaten and imprisoned. But what comes of it? Nothing, so far as I know, except that the evils are undiminished, and the laws unexecuted; while the magistrate finds his monthly allowance of a thousand piastres multiplied, and his house provided with every luxury.

Again, during a country tour, we hear him make such remarks as these, "What fine cattle these are! What is the price of that white lamb! How my children would like that kid as a play-fellow! Please let me have a little wool when you shear, I will pay for it when you like, but mind it is all white, the cost is no object (no more it is). Are your cattle good milkers? How much cheese do you make in a year?" So he chatters pleasantly for a time, then suddenly flies into a passion and storms. The poor farmer, frightened out of his wits, cannot tell what to make of it, till at last it appears that his cattle are feeding where they have no right, and he is ordered to present himself at the end of three days before the governor, who departs after threatening him roughly. One of his servants, however, stops behind on some trifling excuse, and teaches the terrified farmer how to soothe his master's wrath. A private visit to the governor's house precedes the public interview, and some of the things noticed by him find their

way thither. Then, when the cause is called on, the magistrate undertakes the poor man's defence, excusing him on the ground of ignorance, or saying that his cattle had only just passed the boundary when he saw them. This actually occurred in the district of Hebron. As may be supposed, I have known many effendis, who went to their districts poor, ill-mounted, and ill-provided, return rich and well supplied with horses and furniture. Hence law is a mockery, and justice is bought and sold; the holders of office have paid for their places, and lose no opportunity of repaying themselves; the vices of the rulers are eagerly copied by their subordinates, and the whole is one vast system of bribery and corruption.

To give an idea of the high tribunal of justice, I will relate a circumstance which occurred during my stay at Jerusalem; one indeed which has often happened before, though without being so generally known, and which will often happen in the future.

I must first, however, mention that the khadi, who is the chief judge in causes civil and criminal, and, in a word, the head of the law, holds his office for a year only. He is an effendi, chosen by the high court of justice at Constantinople, and has the appointment of all the other inferior judges in the different districts of the pashalic, with which the pasha himself has nothing to do. Consequently the khadi, from the moment of his arrival, is surrounded by a number of effendis, aspirants to these posts. In 1860 a well known intriguer contrived

to ingratiate himself with the new magistrate, who, though he had been warned against the fellow, did not repulse him, but lent a ready ear to his words. This man recommended an effendi of Nablûs for the office of judge in that town, and the khadi promised to appoint his nominee on payment of twenty-four thousand piastres (about two hundred pounds sterling), sending at the same time the rascal to install his friend in the post and receive the money. All was done in due course, but the man, instead of taking back the money to the khadi, departed secretly for Beyrout, having first recommended his friend to return at once to Jerusalem to make the acquaintance of the khadi, and thank him in person. The poor man attended to the hint, but on presenting himself was not received as favourably as he had hoped, and after a few words learnt that his two hundred pounds had never reached their destination. It was in vain that he shewed the receipt of the fraudulent commissioner; the khadi was not going to be a loser; so in order to retain his office, he had to pay the sum over again. It may be easily imagined what kind of an administration this man's would be, when he had four hundred pounds to make up before he could gain anything. The two rogues had not the sense to keep their own counsel; anger at having been cheated ove powered their discretion, and the story got abroad. That justice was blind I knew from a child, but I was grey before I heard of a Turkish khadi and an Arab effendi being taken in by a Greek Catholic. My

intimacy with Surraya pasha made me acquainted with many other cases of roguery; and I confidently ask how it is possible for a country to be prosperous that is at the mercy of such men as these?

THE SANTONS IN PALESTINE.

The name Santon is applied to certain persons who are found in the mosques, in the towns, and in some of the Mohammedan oratories in the villages and open country, and even in grottoes and caverns, or who wander about the country, pretending to prophesy, to give wise counsels, to possess miraculous powers, and to heal the sick. Consequently they are highly esteemed by the Mohammedans, who deem themselves favoured if they are visited by one of these men, welcoming such a guest as the harbinger of prosperity, and supplying him with provisions on his departure. They may be divided into two classes, the wise, who live in houses near the sanctuaries, and the fools, who are considered to be inspired, and allowed to do as they please; consequently as but few of them are really mad, they indulge in every kind of caprice and extravagance: some wander naked over the country; others, with a girdle round their waists and very long hair, sing incessantly, so long as they are heard or seen; others, covered with rags and foaming at the mouth, gnash their teeth and roll their eyes in frenzy. Different powers are attributed to the different mem-

bers of these two classes; one can cure sterility in women, another obtain rain in time of drought, another render the fields fruitful, another restore the sick to health, and many can foretell events to come. Some of the Mohammedans do not believe in the pretensions of these fellows, but they are, notwithstanding, obliged to endure them and entertain them in their rooms, when they thrust themselves uninvited into their company and festivities, because otherwise they would become unpopular with the common people. I have often seen Kiamil pasha and Surraya pasha patiently enduring the presence of these men at their divans, though they were covered with dirt and vermin, and feasting them on their departure to the satisfaction of the bystanders. Once, however, at the time of the Syrian massacres, Surraya pasha was moved to displeasure by one of these fanatics, who sang songs in Jerusalem calculated to excite the passions of the people. He ordered him to be seized and brought before him, after which he was released with the promise of prison and a beating if he did not change his tune. The man attended to the warning and left the city at once, seeing full well that he had encountered a more powerful santon than himself, who would unquestionably keep his word.

One or two instances will shew the respect in which some of these men are held. The mosque of the Ascension on Mount Olivet was kept by a santon whom I always respected, because I never heard him utter a word of fanaticism: his conversation

was marked by moderation and charity; he considered the Christians to be sons of God as well as those of his own religion, and entertained them in his house before shewing them the mosque and its precincts. In 1855 the rain did not fall at the usual time; prayers were offered up for it by the various communities in Jerusalem. Still it came not, so the Mohammedans asked if God had heard the entreaties of the faithful. The good old man made no reply, but fell on his knees and prayed; then placing first one ear and then the other on the ground, he raised himself after some minutes, and said to the bystanders, "the earth asks nothing." This done, he withdrew, leaving them to interpret his words. After two days, as it happened, rain came, and the obvious explanation of the oracle was that the earth asked nothing, because it knew that rain was about to fall. Had this not been the case, the words would have meant that the earth was not yet in want. Again, before Surraya pasha rid Hebron of two famous brigands, and while he was considering how to get both of them into his power, he asked a santon of Ascalon whether what he was then meditating would succeed. (He never breathed a syllable of his designs to any one until the moment of their execution.) The Santon replied, "That, which you purpose, will succeed, but take care lest a mesh of the net break." A few days later one of the brigands was captured near Jerusalem, and three days afterwards the other, and more dangerous, was secured at Hebron. These were the brothers Salem and

Abdelrokman, who had ravaged the country for so many years, setting the governor at defiance. After this the santon came to congratulate the pasha, and to remind him that he had prophesied rightly. He took the man under his protection, not because he believed in his power as a seer, but because of the talent shewn by his answer; for had one, or both, of the brothers escaped, then a mesh would have been broken, and the prediction not the less true.

We may compare the more sensible among these santons with the prophets of Baal[1], and the behaviour of the more insane with that of David when brought before Achish, king of Gath[2]. We cannot fail also to be reminded of the divine frenzy that overcame Saul when "he stripped off his clothes and prophesied, and lay down naked all that day and all that night[3]," and of the "hairy garment" and appearance of Elijah and others[4]; these things shew how the outward forms have remained, though the spirit is now widely different.

I now proceed to speak of the honours accorded to these santons after death, and will describe the funeral of one of them which I witnessed in 1858. Before doing so, however, I will say a few words about the man himself. A santon named Daûd (David) lived in Jerusalem in apparent destitution, though in reality he was by no means badly off. He was clad with a loose blue robe, which, when worn out,

[1] 1 Kings xviii. 26—28.
[2] 1 Sam. xxi. 13.
[3] 1 Sam. xix. 24.
[4] 2 Kings i. 8. Isaiah xx. 2. Zech. xiii. 4. S. Matt. iii. 4.

was at once replaced by the charity of the Mohammedans; in it were two large side-pockets, always well filled. I sometimes added to his store, as it was a good way of ingratiating myself with the people, and so avoiding opposition to my researches. Although he thus came to consider me less of an infidel than other Christians, he never allowed me to witness his miracles, the accounts of which I pass over; but he used to accompany me during my archæological investigations, and was a great protection to me wherever I went. One day, however, my friend was found dead in one of the numerous chambers inside the Haram es-Sherîf: no cause could be assigned to account for his end, and the common people asserted that his soul, after flying for some hours about the interior of the dome of the mosque of Omar, visited the tomb of David on mount Sion, and then winged its way to heaven. While it was thus employed, the Mohammedans came together in crowds to visit his corpse; many kissed it and carried away small fragments of his dress as relics; and numbers of women, imitated by men, youths, and boys, rolled upon the ground, uttering cries and groans, and tearing their hair and flesh. These signs of grief recalled to my mind the conduct of David and his followers on hearing of the deaths of Saul and of Abner[1].

Of course these demonstrations of grief were followed by a splendid funeral, and a multitude of every rank and station, of both sexes, assembled in

[1] 2 Sam. i. 11. iii. 31, 32.

the Haram es-Sherîf for that purpose. The corpse was laid on a bier, covered with rich carpets and Persian shawls; first went a moving wood of banners and branches of palms and olives; then followed santons, dervishes, effendis, the people singing and repeating continually, "La ilah illa 'llah wă Mohammed resul Allah," (There is no God but God, and Mohammed is the prophet of God). A number of blind men preceded the bier, which was carried by six persons, who were changed every minute, because, from the most powerful effendi to the lowest of the people, all appeared anxious to have the honour of bearing the mortal remains of Daûd. Many in their hearts were by no means desirous, but that was not the time to shew indifference, as the populace would have remarked it, and perhaps passed from grief to rage. After this followed a crowd of women, many weeping, others sighing, uttering loud yells, and throwing handkerchiefs into the air, one of the strongest marks of sympathy with a Mohammedan funeral. In this manner the procession quitted the mosque of Omar and the Haram es-Sherîf, and directed its course towards the Jaffa Gate, by the road leading straight up to it from the Haram. No little time was occupied in accomplishing this distance, owing to frequent halts; and on enquiring the reason of these, I was gravely answered that the santon resisted them, as he was unwilling to be buried, and leave the city and its sanctuaries, so that the bearers were stopped by a superhuman force, which they could only overcome by repeatedly

uttering the name of God. At the Jaffa Gate the contest was stronger than ever, and I was assured that positively Daûd would not quit the enclosure of the walls. In this difficulty the pasha appeared upon the gate, when the santon condescended to pass it, and the prayers and escort of the governor prevailed upon him to go quietly as far as the cemetery of Birket Mamillah, where he allowed himself to be buried, among the sighs of many, and the mad demonstrations of grief of the women. For eight days his tomb received great honours, and even now some go to pray in vain to him for aid. Thus the Arabs act towards their santons as the Israelites did towards their prophets.

A JOURNEY TO THE JORDAN AND THE DEAD SEA.

Whatever be the rank or numbers of the travellers who wish to make this excursion, an escort is a moral guarantee, and is considered indispensable to protect them against any injury from the tribes right and left of the Jordan; who, from their wild and covetous natures, are not disposed to receive uninvited guests. Formerly the escort was supplied by the sheikhs of the tribes or villages on the road, and the price was fixed by an ancient custom at a hundred piastres (about sixteen shillings) for each traveller; but after many conflicts had arisen between the tribes and villagers about their rights on this point, Surraya pasha decreed that he would not recognize an escort unless it were supplied by the

government, in which case he would render himself responsible for everything. Therefore the cavalry of the government are now the official escort.

Many writers on Palestine have vividly depicted the dangers they incurred, and the threats of attack from which they suffered during this excursion; while others have described how they were armed, and ready to resist every attack. I must, however, venture to declare that these dangers are only to be found when the rules of the government are disregarded, and that in all other cases the traveller is perfectly safe with two horse-soldiers; not because they are any real defence, for they would be the first to fly, but because they produce a moral effect by representing the power of the government, which sends the traveller only where it is sure to meet with prompt obedience. As for arms and resistance, they are all very well in Europe, but useless in a place where every stone may hide its man, and the assailants, though they may suffer loss, must prevail by force of numbers. In an affair of this kind it is no use thinking of courage or glory; prudence only is necessary so as to suffer as little as possible. Unless blood has been shed by the person attacked the danger to life is very small, for the Arab respects it, as he fears having to pay the price of blood, and knows well that the death of a traveller will bring every sort of evil from the government on his tribe or his village. Persons travelling with an escort see very few people along the road from Jerusalem to the Jordan and the Dead Sea;

but if they were unguarded, the nomads who are concealed among the rocks and secret valleys would soon make their appearance to check the folly of the intruders into a country, which they consider to be under their jurisdiction. This road has been in bad repute from the earliest times, for along it is "the going up of Adummim[1]," (blood), so called from the crimes of which it has constantly been the scene; as we learn also from the parable of the Good Samaritan[2]. I therefore strongly recommend travellers to comply with the regulations of the local government, unless they wish to suffer harm. A circumstance which occurred in 1860 will serve as an example. A caravan of fourteen Americans, who despised the precautions of the government, and trusted to their strength and their revolvers, went to the Jordan with some Arabs. I suppose they thought that the name of America would be respected even in these deserts; for I cannot believe them to have been so mad as to suppose that the hordes of nomads would fear their small party. They had the hardihood to pitch their tent on the very bank of the Jordan, in itself a most unusual proceeding. They supped, and at a late hour retired to rest, hearing nothing but the murmurs of the stream. While they were all fast asleep, a large band of robbers crossed over from the other side of the river, stealthily surrounded the camp, entered the tents, seized upon arms, provisions, clothes, and everything; then placing the half-naked heroes upon their horses, which they gene-

[1] Josh. xv. 7. xviii. 17.

[2] S. Luke x. 30.

rously left them, sent them back to Jerusalem, covered with confusion. Of course they complained loudly to his Excellency, Surraya pasha, who might easily have disregarded them, as he knew that America would not blame him for what had happened through the rashness of her sons; but, with his wonted kindness, he contrived in the course of a few days to recover what they had lost. This shews that the pasha is able to make his authority respected, and does not fail in courtesy, even to those who have not shewn any to him.

CHAPTER V.

THE HOUSES AND THEIR APPURTENANCES.

THE houses of the ancient Hebrews were built of stone, brick, and clay. From the time of David and Solomon[1] the public buildings and some of the dwellings of the great were constructed of stone, and occasionally even of marble; but brick must have been a far commoner material with the middle classes, both in the towns and in the country[2]; while clay was no doubt generally used by the poor. In their laws[3] we find directions concerning the leprosy in houses, its examination by the Levites, and its treatment, together with strict orders to destroy the house when it appeared incurable. This leprosy must have been a nitrous efflorescence and rotting of the walls, which tainted the air and was injurious to the health of the inhabitants, and would, if it increased, in course of time cause the house itself to crumble away and fall. We also find orders to build a parapet round the roof of every new house, lest any one should be injured by falling over[4]; for, as I shall presently shew, the terrace-

[1] 1 Kings vii. 9—11. 1 Chron. xxix. 2. [2] Isaiah ix. 10.
[3] Levit. xiv. 33—48. [4] Deut. xxii. 8.

roofs were used then just as they are now. The Hebrews appear to have been acquainted with the art of making bricks from a very early period; these were formed of trodden clay, mixed with straw, and dried in the sun or in a kiln[1]. At the present time the ancient customs still prevail in the interior of the country, where the chiefs of the villages alone possess stone houses; while of the rest, the richer have wretched cottages of unbaked brick, and the poorer huts of clay. I pass by the houses in the cities, as these have been affected by the influence of foreign conquerors and of European civilization; so that we must not expect to find traces of the ancient customs among them. Building materials are plentiful in Palestine, but the people are too wild and indolent to avail themselves of them; and prefer living in a miserable hut or a ruin, to the trouble of constructing a comfortable dwelling. They still make bricks after the Hebrew fashion, but have lost the art of baking them, and so simply dry them in the sun. Houses built of these are found all over the ancient Philistine country, between Jaffa and Gaza. The poorer construct their huts with mud and clay, mixed with camels' and cows' dung, and straw broken small. The latter materials are especially used in forming the terrace-roofs, since they are very well suited to resist the action of water.

A few words about the building materials, in which I stated Palestine to be rich, may not be uninteresting. Limestone (jurassic and cretaceous)

[1] Gen. xi. 2, 3. Exod. v. 7. 2 Sam. xii. 31. Nahum iii. 14.

is abundant, and works excellently: the red, white, and yellow breccias take a very fine polish. The pavements of many of the churches in Jerusalem, the columns of the mosque el-Aksa, of the basilica of Bethlehem, and the various ornamental works in many of the towns, clearly prove this. The stone called "melaki" is a hard limestone, worked with difficulty, resembling marble in appearance, and probably called by that name in former times. The façade of the Italo-Austrian hospice of Jerusalem is built of it. The stone "misi" is very white, of a compact grain, and worked with difficulty. The remains of the ancient walls of Jerusalem, and many of the older buildings, are constructed of it. The "caculi" is a soft stone of different qualities; it is used in most of the Arab buildings of the present day, as well as in the walls erected by Solyman. Other kinds of stone are employed in vaults, small enclosure-walls, ovens, and kitchen-chimneys; and some varieties are carved into various trinkets by the work-people, and sold to strangers; such as the bituminous rock of the Dead Sea, the red "Holy Cross" stone, and the chalk of the Milk Grotto at Bethlehem. However, had it not been for the Europeans, none but the commonest pebbles would have been used by the natives.

As we can form so little idea from the Bible of the general plan and arrangement of the houses, I pass on to describe some of the parts which are necessary for use and for comfort. With the Hebrews, the doors, either single or double, moved on

two pivots, fitting into holes in the threshold and lintel[1], and the Arabs adopt the same plan at the present day, as can be proved by examining ancient houses, and comparing them with the huts in the villages. The bolts, locks[2], and keys[3], were usually of wood, and with the Fellâhîn, who (as they say) do not live as Europeans, these are still found of the same materials[4]. Keys of metal appear to have been very rare, as they still are in the villages; the few that are to be seen being firmly fastened to the door lest they should be stolen. Over the doors were inscriptions of a religious nature, in accordance with the laws of Moses[5]; these may still be observed upon the older Arab houses and on the gates of the present cities; in the country they are universal. The windows looking on the street were grated and latticed[6], to exclude the sun and admit the air; these barriers could be opened at will[7]; they are still to be seen in all the towns, but their use is changed, as they serve to conceal the women kept in the harem, who however know how to open them when they so desire. In the houses of the wealthier Hebrews we read of large and airy apartments[8], rooms for banquets and festivals[9], chambers for repose[10], and others warmed

[1] 1 Kings vii. 50. Prov. xxvi. 14. [2] Cant. v. 5.
[3] Judges iii. 24, 25.
[4] Cf. *Travels and Adventures of Dr Wolff*, Vol. I. p. 242.
[5] Deut. vi. 9. xi. 20. [6] Judges v. 28. Cant. ii. 9.
[7] 2 Kings xiii. 17. [8] Jerem. xxii. 14.
[9] 1 Sam. ix. 22. [10] 2 Sam. iv. 7.

in winter with a brazier[1]; all these may still be found among the richer Arabs, who practise hospitality on a large scale, and keep up the ancient customs. Again, with regard to furniture, the Bible mentions beds, tables, chairs and candlesticks[2]. The Fellâhîn do not know the first three of these; the Arabs in the towns do, but have borrowed them from the Europeans. As luxury increased among the Hebrews, we find in the houses of the rich not only beds for repose by night[3], but also couches of cedar-wood[4] and other costly materials, for use by day. One is described, belonging to King Solomon, with pillars of silver, a bottom of gold, and coverings of purple[5]. Again, we read of them as decked with "tapestry, with carved works, with fine linen of Egypt[6]." We also read of couches for reclining at table; perhaps also of divans arranged along the wall of a room; a practice still followed not only in Palestine, but in all the East. The beds were fitted up with carpets and cushions[7], as among the Arabs at the present day. Let the traveller beware of them, for they swarm with hordes of nomads, more bloodthirsty than the Bedawîn! The candlesticks now in use among the richer Arabs are "standards," placed upon the pavement; they give a strong light, but none of them at all corre-

[1] Jerem. xxxvi. 22. [2] 2 Kings iv. 10.
[3] Gen. xlvii. 31. xlix. 33. Job vii. 13. Psalms vi. 6.
[4] Cant. iii. 9 (margin).
[5] Cant. iii. 10. [6] Prov. vii. 16, 17.
[7] 1 Sam. xix. 13. Prov. vii. 16. Ezek. xiii. 18—20.

spond with the description given of the "golden candlestick."

We must not pass over the hand-mill, used to grind the corn, which is mentioned as early as the time of Moses[1]. It consisted of two stones, the lower, which was very hard[2], being fixed, while the upper was moveable[3]. It was worked by the female slaves[4], and sometimes by prisoners[5]. The noise of the mill was thought to enliven the house, and its silence is used as an image of desolation[6]. Two kinds of flour are mentioned in the Bible, shewing that considerable perfection had been reached in making these machines. Among the Arabs there are some horse-mills, but, notwithstanding, every house has its hand-mill, exactly resembling that used by the Hebrews, which is worked by the slaves, male and female, who sing all the time they are grinding. The proprietors of the public mills take care not to have the mill-stones too hard, so the flour is rendered gritty, and consequently heavier. After passing many sleepless nights in a house next door to a mill, I cannot speak in high terms of the cheerfulness of its noise.

TERRACE-ROOFS.

These appear to have been as much in use among the Hebrews as they now are among the Arabs.

[1] Numb. xi. 8. Deut. xxiv. 6. [2] Job xli. 24.
[3] Judges ix. 53. 2 Sam. xi. 21.
[4] Exod. xi. 5. Isaiah xlvii. 2.
[5] Judges xvi. 21. Lam. v. 13.
[6] Jer. xxv. 10. Eccles. xii. 4.

They were almost flat, being only slightly elevated in the centre to allow the water to drain off into the gutters[1]. A passage in Isaiah[2] may perhaps indicate that they were constructed with bricks; which, from the abundance of the material, is by no means improbable; but it is very likely that some kind of plaster was employed, similar to that so commonly used by the Arabs at the present day, which is formed of small stones, lime, sand, and ashes, and when properly mixed and beaten down, makes the house quite rain-proof. The huts of the poor were only covered with a solid bed of earth, which was frequently overgrown with vegetation[3], like those still to be seen in the towns and villages of Palestine. These roofs, constructed either in platforms or terraces, had various uses. We read of them being employed as drying-grounds[4], as places for exercise in the cool of the day[5], for sleeping in fine weather[6], for prayer[7], for private conversation[8], and for giving way to unrestrained grief[9]. Dwelling on "a corner of the house-top" is mentioned as a proverb[10]. In times of tumult, they were sought as places of observation or defence[11]; sometimes also things were done on them for greater publicity[12]. The "booths" for the feast of tabernacles were often erected upon them[13]; and in the times of idolatry altars were raised

[1] Prov. xix. 13. xxvii. 15. [2] Isaiah lxv. 3.
[3] Psalm cxxix. 6. [4] Josh. ii. 6.
[5] 2 Sam. xi. 2. [6] 2 Sam. xvi. 22. [7] Acts x. 9.
[8] 1 Sam. ix. 25, 26. [9] Isaiah xv. 3.
[10] Prov. xxi. 9. xxv. 24. [11] Judges ix. 51. Isaiah xxii. 1.
[12] 2 Sam. xvi. 22. S. Matt. x. 27. [13] Nehem. viii. 16.

there to the "host of heaven[1]." The stairs were generally built against one side of the house, and led directly from the court to the upper chambers and the roof, so that the inmates could ascend and descend without entering the house itself[2]; and as the roofs communicated one with another, they could escape along them in case of danger[3]. We read of a portion of the roof being removed or broken through in order to obtain entrance into the chamber below[4], in the case of the paralytic let down at the feet of our Lord. We also find chambers for special purposes noticed in several places[5].

The Arabs still use their terrace-roofs in the same way as the ancient Hebrews; for during the summer the wealthier families erect tents upon them, and the poorer construct sheds with old mats, under which they sleep during the hot weather, and so escape in some degree the swarms of pestilent insects that infest their rooms. In the evening they walk upon them, and during the day do much of the house-work there. Fires are lighted on them in seasons of rejoicing, and, in case of an attack, the women retire thither and utter loud shrieks, while the men with guns or stones defend them against their assailants, as I saw at Bethlehem in 1856. The cisterns for the use of the house are filled by the water draining from these terrace-roofs

[1] 2 Kings xxiii. 12. Jerem. xix. 13. Zeph. i. 5.
[2] 1 Kings vi. 8. [3] S. Matt. xxiv. 17.
[4] S. Mark ii. 4. S. Luke v. 19.
[5] Judges iii. 20. 1 Kings xvii. 19, &c.

in time of rain. On the larger roofs there is usually a chamber, and the Arabs follow the law of Moses, by always surrounding them with a wall, about six feet high, constructed with tubes of earthenware; so that the women can see without being seen. This contrivance, together with the irregular arrangement of the windows and doors, gives a dull appearance to the exterior of the house. I could carry the subject much further, but from what I have said it will, I think, be evident that the Arab houses of the present day have a strong resemblance to those of the ancient Hebrews, and that the divergences are due to the differences in civilization and religion, and to the degradation that bad government has produced in the present inhabitants of Palestine.

THE GARMENTS OF THE MEN.

In the Bible we find a great number of words referring to dress, or to articles of the toilette, but the details given are not always sufficient to enable us to identify them; still we may find some light thrown upon their meaning by an examination of the things in use among the Arabs at the present day. In the East customs are far more permanent than in the West; and in the interior of Palestine the inhabitants have been wont to retire before the ravages of war to the eastern or the southern deserts; and after maintaining, in their isolation, primitive customs, have in more peaceful times brought them back again intact to their fatherland.

In the following enquiry I shall confine myself to certain things which have evidently been in vogue in the country from the earliest period, and which are clearly mentioned in the Bible as used by the ancient Jews. The materials of their dresses were wool, linen, and sometimes silk[1]; and a short time before the Babylonish Captivity cotton also was introduced. The commonest colour was white[2], but the rich wore dresses dyed with red, crimson, violet, and purple, and ornamented with embroidery. These colours are still, with some few exceptions, worn generally by the Fellâhîn. The rich in many cases wear silk of different hues, and all the poorer people white and blue. Red and purple are used at weddings and on other important occasions. Cotton is generally worn by the townspeople and the more civilized, but among the Fellâhîn the commonest materials are linen and woollen. The principal dresses mentioned in the Bible are the tunic and the mantle: the former came down to the feet, and was provided with sleeves; it was made of linen, and sometimes worn over a shirt, which was loose and probably long[3], being bound round the waist with a girdle. Tunics, as well as large shirts, are still commonly used in the whole of Palestine. The wealthier classes wear both, the poorer only the shirt, especially when at work. By fastening up this with a girdle they prevent it from reaching below the knees, and so gain greater freedom of action; but before presenting themselves to any person

[1] Ezek. xvi. 10. [2] Eccles. ix. 8. [3] 2 Sam. x. 4.

in authority they loose it, so that it falls down to the ankle, and is displayed in its full dirtiness; for usually it is only changed once a month. The peasant uses his shirt for all purposes: if he wishes to sleep, he protects his head and feet in it from the dew; if he has a heavy burden to carry, he fastens it in his shirt and slings it on his bare back; if he washes his hands and face before eating, he dries them on his shirt, and so with his feet; he places small parcels in the bosom; he carries his tools in it on his way to work, and provisions to the city for sale; and, if with a European on a journey, will offer it as a towel to his master. The tunic denotes greater respectability, and is treated with more care, being held up out of the dirt on a journey, and rolled up for a cushion at night. Drawers appear to have been worn by the priests alone, and their length is described to us[1]. They are still only used by the richer classes among the Arabs, but always by them. Mantles, among the Hebrews, appear to have been made of different patterns and materials, and to have resembled the garment called "haïk" by the Arabs. They were four-cornered, and, according to the law of Moses, were to be bordered with fringes and a riband of blue, as a remembrance of the commandments of the Lord, and a warning against idolatry[2]. We also find mention of a larger kind of mantle worn as a robe of state by kings[3];

[1] Exod. xxviii. 42.

[2] Numb. xv. 38, 39. Deut. xxii. 12. S. Matt. xxiii. 5.

[3] Jonah iii. 6.

prophets had a similar one, made of hair[1]. At the present day we find large mantles with the chiefs of the villages and of the nomad tribes; these are generally black in colour, but sometimes red, and being very large and long, are raised in front by holding the left arm against the breast. Hair mantles are now not to be found; but in their place pelisses are common, coarsely woven of wool, or of goat's or camel's hair, which probably differ in size only from those worn by the prophets. The children of both sexes of the rich were clothed in long tunics, striped with various colours[2]; this custom still prevails unchanged among the Arabs. Sandals alone were worn on the feet, without any other protection, as is obvious from many passages[3], and the same fashion still remains among the Bedawîn, the Fellâhîn, and the common people generally. The Hebrews covered the head with a turban, which in the Bible appears under several names; and no doubt was of different patterns. One was a kind of mitre[4], another was a turban, worn by kings and persons of distinction[5], which undoubtedly consisted of a pointed cap, round which a strip of linen or (at a later period cotton) was wrapped several times. A few years ago these pointed caps were still to be seen; they were made of hair-cloth, and worn especially by the Arab dragomans in the service of the different religious com-

[1] 1 Kings xix. 13, 19. 2 Kings i. 8. ii. 8.

[2] Gen. xxxvii. 3. 2 Sam. xiii. 18.

[3] Gen. xviii. 4. xxvii. 32. xlii. 34, &c.

[4] Exod. xxix. 9. A.V. bonnet. [5] Isaiah lxii. 3. Ezek. xxi. 31.

munities; now however the turban is commonly worn by all, being of greater or less size, according to the caprice of the wearer. For the most part it is very large, since it is the best protection against the rays of the sun, frequently so dangerous; consequently it is also used by the Christian Arabs and by some Europeans. The Mohammedans, however, allow none but members of their own body to wear yellow or green turbans, and greatly dislike to see them made of common white muslin; so that the Christians have to restrict themselves to blue, black, and white striped with some colour, or to variegated patterns, and sometimes tissues of gold and silver. With the poorer classes, such as drivers of beasts of burden, keepers of flocks, and the like, the turban is used for other purposes than a mere defence against the sun. The folds of it, unrolled, serve at a pinch for a cord, and the cap (tarboosh) of strong red felt for a bucket to draw water out of a cistern, as I have often found to my advantage. When reposing by day the band may be spread over the face as a defence against the flies, and be extended on four pegs at night as a covering from the dew. By the common people it is used as a receptacle for papers of importance, letters, money, sewing materials, and trifles which they have stolen, so that though heavy it is very convenient.

DRESSES OF THE WOMEN.

The dresses which I have described are common to both the sexes, but the women have them made

fuller, and of finer stuff, besides wearing with them certain ornaments which are peculiar to their sex. By the laws of Moses a woman was forbidden to wear a man's garb, and *vice versâ*[1]. The clothes of the women have frequently special names, indicating a difference in material, fashion, or ornamentation, so that it is impossible to give a minute account; and the number of dresses now worn in the country, many of which may very probably be derived from the Jewish period, is not small. I therefore restrict myself to describing those which are most frequently to be seen at the present day. From the fact that six measures of barley could be carried in it[2], we should suppose that the mantle of the women was very large; and the Arab women among the Fellâhîn and the Bedawîn now have a square mantle, mainly woven of cotton, which is thrown over the head and used as a veil when they wish to conceal their faces. Of this they still avail themselves for different purposes; such as carrying things to market, bringing home sticks or gleanings, or anything else that they have picked up. They make a bag of it by tying the four corners together over their breasts, and place in the hollow so formed behind their backs a baby or a new-born lamb; they carry home in it purchases made in the town; and, according to circumstances, use it as a carpet, a towel, or a coverlet.

The Hebrew women also appear to have worn another kind of upper garment, probably a sort of

[1] Deut. xxii. 5. [2] Ruth iii. 15.

second tunic, with full sleeves, much larger than the under one. This, made of blue cotton stuff, is also worn by many of the Arab women. Several of those who work in the harvest-fields, or at threshing or winnowing, avail themselves of this dress; finding it very convenient in pilfering, as they arrange the sleeves so as to hold small quantities of corn, which they then introduce into the tunic, concealing in it a front pocket, and so by degrees make some little provision for themselves. We read in Ezekiel[1] of being "shod with badgers' skin:" this might either have been attached to the sandal as an upper leather, or been used for purposes of luxury in the manufacture of the sandal itself; nothing, however, of this kind is now found in Palestine. An ornament which appears to have been a kind of high heel is mentioned in Isaiah[2]; to it small bells, or plates of metal, were attached, that tinkled as the wearer walked. The women in the East may still be seen wearing shoes of this description, which were originally intended to raise the feet above the mud and wet of the street, but now have come to be considered as an ornament, since they give greater height to the figure. Sometimes indeed they are made so high that the wearers lose their balance. I have never seen bells attached to any of these shoes, but they are often elaborately inlaid with mother-of-pearl and tortoise-shell.

The Jewish women wore a turban on their heads,

[1] Ezek. xvi. 10. [2] Isaïah iii. 16, 18.

and also network[1]. At the present day small turbans are used by the wealthier Arabs, and headdresses closely resembling them by the peasants, but not network. The veil was also an important part of the covering of the head, but we have no proof that the Hebrew women might not appear with the face exposed. In the patriarchal age the women of rank certainly went unveiled without hesitation[2]. Rebekah only covered herself when about to meet her future husband from a motive of modesty[3]. Tamar also wore a veil for purposes of concealment[4], but afterwards laid it aside. Again, from the instance of Hannah[5], we may conclude that they appeared uncovered in public. At the present day, as everyone knows, the veil is used universally in the East; but in Palestine, in the country, the women wear it precisely as in the Jewish age; that is, they cover themselves with it when they have any special reason, but generally have their faces exposed. The strictness with which the rule of wearing the veil in cities is enforced, has certainly not been derived from the Hebrew women, who enjoyed far more liberty, and were evidently much more nearly on an equality with the men than these their successors. This freedom of the Hebrew woman, both before and after marriage, is in striking contrast with the seclusion and degradation of her sex in the East at the present day; yet the veil, the

[1] Isaiah iii. 18 (margin).
[2] Gen. xii. 14.
[3] Gen. xxiv. 65.
[4] Gen. xxxviii. 14, 15, 19.
[5] 1 Sam. i. 12.

necessary adjunct of her humiliation, in no way tends to encourage morality, or to secure the ends for which she is condemned to wear it; for beneath its folds, and beneath the large white wrappers which give a spectral appearance to the women of all classes in the towns of Palestine, hypocrisy can be successfully practised, intrigues arranged, and every kind of mischief concocted.

THE GIRDLE.

An indispensable article of dress to both sexes was the girdle. That of the women, with the Hebrews, was made of linen or cotton, and wrapped several times round the body, in the same way as it was worn by the priests[1]; it was one of their chief ornaments, especially after marriage[2]. That of the men was of leather, or sometimes of linen[3], and was plainer. This custom still prevails throughout Palestine: the women wear girdles, but the richer classes substitute silk or cloth for linen; this, however, or more frequently cotton, is still worn by the lower classes, but with both it is an important part of their clothing. With the men, those who can afford them, wear rich girdles of silk or cloth; the country people, the workmen in different trades, the couriers, and the drivers of beasts of burden, have them made of leather of different widths (never less than four inches), and containing several small

[1] Exod. xxxix. 29. [2] Isaiah iii. 24. Ezek. xvi. 10.
[3] 1 Kings xviii. 46. 2 Kings i. 8. Jerem. xiii. 1—4.

pockets, in which is carried their stock of valuables, such as matches, gunpowder, lead, and the like. In it also are stuck their fire-arms and knives, their pipe-stems and their small leather water-bottles. Whenever I had occasion to send one of these people as an express, the man, in order to shew that he would hasten to execute my commands, tightened his girdle about his loins, reminding me of the description of Elijah when he prepared to run before Ahab to the gates of Jezreel[1].

THE HAIR.

Great attention appears to have been paid to the hair by the Hebrews of both sexes. The youths were in the habit of wearing it long, and in great quantities[2]. Baldness was held somewhat in aversion[3], and we find directions given about the manner of cutting the hair, and a prohibition against shaving it from the sides of the head. This custom, forbidden by the legislator[4] and denounced by the prophets[5], was probably in honour of a deity resembling the classic Bacchus[6]: it has maintained its ground among the Palestine Arabs unto the present day, for they shave the head all round, leaving only a tuft in the centre; certain dervishes and santons excepted, who let their hair grow long. The Arab

[1] 1 Kings xviii. 46. Cf. 2 Kings iv. 29. ix. 1. Job xxxviii. 3, &c.
[2] Cant. v. 2, 11. [3] 2 Kings ii. 23. Is. iii. 24, &c.
[4] Lev. xix. 27. xxi. 5.
[5] Jerem. ix. 26. xxv. 23. xlix. 32 (margins).
[6] Herodotus III. 8.

women do not, as a rule, wear their locks very long; usually they reach down to the neck, and are bound with a coloured riband. Many, however, of the lower classes have long tresses, which are so filthy as to make it prudent for lovers of cleanliness to keep their distance.

The beard was considered to be an honour to a man; it was allowed to grow long, and Moses[1] forbids them "to mar the corners of their beards." Any injury done to the beard was the grossest insult that could be offered to a Jew, as is shewn by the terrible vengeance that David exacted from Hanun king of Ammon for this outrage on his ambassadors, and from his bidding the sufferers "remain at Jericho until their beards were grown," as if they had thus been rendered unfit to appear in public[2]. At the present day the beard is considered as a sign of vigour; and is an object of respect, not only in Palestine, but also in all the East. Were I to appear shaven on my return to Palestine, many of the natives would think that I had been insulted in Europe. The Arabs reverence the beard so highly as to swear by it, and this oath is regarded as so sacred that the man who violated it would be universally reprobated. Thus too in sign of friendship, or agreement on any matter, each touches and kisses the beard of the other; a practice which, in my numerous excursions, I have found far more convenient than losing time over writing contracts and signing them before witnesses. Any insult

[1] Levit. xix. 27. xxi. 5.

[2] 2 Sam. x. 4, 5.

offered to the beard is always followed by mischief; and sometimes, if the affront be not repaired in time, by war and bloodshed. The Turkish authorities in Jerusalem, and the chiefs of the villages frequently threaten, and sometimes actually do it, to cut off the beard of a man who is a liar or an oath-breaker, or who disobeys some important order. For instance, at the time of the Lebanon and Damascus massacres in 1860, Surraya pasha had strictly commanded that no one should speak in favour of them, or utter any menaces against the Christians. However, a certain person, dwelling near the tomb of David on Mount Sion (a district inhabited by men of some consequence in the opinion of the Arabs of the town) disobeyed these orders. The pasha commanded him to be brought at once into his official divan, and thus addressed him: "You have disobeyed my orders and exposed me to the painful necessity of punishing you." Then turning to the effendis, who had been summoned into council, he continued, "I cannot understand how a man, who lives by the tomb of the prophet David, can have been so immoderate in his language; I must punish him." With these words he seized the offender's turban, and flung it at his feet, exclaiming, "Thou art unworthy to wear this honourable badge of Islam. Our prophet Mohammed enjoins charity, and thou hast not practised it." He then sent for a barber, and had one side of the man's beard shaved off to the middle of his chin, after which he dismissed him. This produced a great effect on the

bystanders and on the whole population of Jerusalem. The Mohammedans learnt more certainly than ever that over them was a judge who feared no one in the discharge of his duty, and the Christians had a fresh proof that in the Holy Land they had a powerful protector, who would sacrifice himself, if necessary, for their safety. This instance, one out of many, shews that the beard is held in no less respect by the present inhabitants of the country than it was by the ancient.

ORNAMENTS.

The men usually did not carry any other ornaments than a seal-ring, a cord, and a staff. The ring was worn on a finger of the right hand[1], and occasionally suspended on the breast[2] by a cord, which perhaps, in the more luxurious ages, might have been made of precious metal. Every Arab in Palestine has his signet, which he generally wears, either on the little finger of the right hand, or in a small leather bag hung round his neck by a cord or chain. The seal is used now, as formerly, in place of a signature, and is attached to every agreement or document in which its owner is interested. With the Arabs it is, however, no safeguard against forgery; for, as it bears the initials or name of the owner, and in the impression these appear white on a black ground, a slight touch of the pen is sufficient to change a name, or, if needful, the whole can be effaced by slightly damping the black.

[1] Gen. xli. 42. Jerem. xxii. 24. [2] Cant. viii. 6.

The staff was of several kinds. We are told by Herodotus[1] that the Babylonians wore a ring and carried a staff surmounted by an ornament, such as an apple, a rose, a lily, an eagle, or the like; perhaps those used by the Jews were similar to these; for they appear to have been of some value, since one was demanded by Tamar as a pledge[2]. Many of the rich Arabs are in the habit of carrying a handsome staff on public occasions, or when they are walking with an air of dignity in the streets of the city, or on their own property in the country; this differs very much from that which is commonly carried as a walking-stick, and as a defence against dogs and rogues; the latter of whom, so far from being satisfied with the blows on their feet received in due course from the administrators of justice, expose their backs and heads to a similar discipline, which, if well applied, is often more efficacious than the other.

The ancient Hebrews were in the habit of wearing amulets, and it was no doubt to abolish this superstition that Moses commanded them to bind upon their arms and foreheads some of the most important precepts of the law[3]. Amulets are still used in Palestine alike by the Mohammedan and Christian Arabs. The former inscribe upon them passages from the Koran, and even go so far as to bind them to animals that they highly value; the latter enclose in them relics, or some talisman, made

[1] Herod. I. 195.

[2] Gen. xxxviii. 18.

[3] Exod. xiii. 9—16. xx. 1—17. Deut. vi. 4—9. xi. 13—21. Cf. Prov. iii. 3, 22. vi. 21. vii. 3.

of the ashes of serpents or scorpions, or some other strange Oriental fantasy. Among the poor remnant of Israel, now living in Jerusalem, many of both sexes attend the services in the synagogue with a small cubical box, bound on to their foreheads and arms, containing some of the texts to which reference has already been made.

The jewels and other ornaments of the Hebrew women were very numerous, so I will only mention those which were commonest, and are still to be seen in Palestine. They certainly had ear-rings[1] of various forms, and of different metals; which sometimes also were jewelled. In the interior of the country, and among the nomad tribes (where the ancient customs are most carefully preserved, as they are unaffected by European commerce like the citizens), long gold and silver ear-drops are seen, but these are very rare; rings of silver, and occasionally of gold, are much commoner; these are about one or two inches in diameter, and so heavy as to require to be supported by cords, or chains, across the head.

The nose-drops[2] were made of ivory or metal, and occasionally jewelled: they were more than an inch in diameter, and hung upon the mouth. Eliezer gave one to Rebekah, which was of gold, and weighed half a shekel[3]: and a fair woman without discretion is in the Proverbs[4] compared to a "jewel of gold in a swine's snout." Rings are not now

[1] Isaiah iii. 20. Ezek. xvi. 12.

[2] Gen. xxiv. 47. Isaiah iii. 21. Ezek. xvi. 12.

[3] Gen. xxiv. 22.

[4] Prov. xi. 22.

seen in the snouts of pigs in Palestine, but they are in those of horses, mules and asses, being placed there by the Arabs to aid in evaporating the moisture from the nostrils. At the present day the women in the country and in the desert wear these ornaments in one of the two sides of the nostril, which drop like the ears in consequence. The custom exists also in many other parts of the East, especially among the dancing-girls and odalisques.

Necklaces, collars, and chains, hung round the neck, and resting on the breast, were worn; these were made of gold-thread, precious stones, pearls, and similar materials. Various ornaments of gold were attached to the different chains, such as ears of corn, small suns or crescents[1], amulets, or talismans[2]. Sometimes a gold chain was worn round the neck and fastened to the head-dress[3]. All these ornaments are still common in Palestine, both with rich and poor; the patterns being the same, although the materials are different. The women of Bethlehem and of Nazareth, especially, wear on their throats thin gold chains, to which small coins of different kinds are attached.

There were apparently two kinds of bracelets or arm-rings[4]; one worn near the elbow[5], the other near the hand[6]. They seem to have been round or flat rings of gold or silver: those given to Rebekah

[1] Isaiah iii. 18. [2] Isaiah iii. 20.
[3] Cant. i. 10. [4] Numb. xxxi. 50.
[5] 2 Sam. i. 10. [6] Gen. xxiv. 30—47. Ezek. xvi. 11.

were of gold and ten shekels in weight[1]. Some, however, appear to have been formed of chains. These are still in use in Palestine. The ladies wear gold bracelets, either rings or chains, which are made in the country; those belonging to the peasants are generally very large flat rings, which are worn on the wrists, close to the hands; they are very rarely worn round the middle of the arm; but this custom is much commoner among the Fellâhîn and Bedawîn. The most remarkable for material and for design belong to the women of Bethlehem and Nazareth, who set a high value on these ornaments, and spare no pains to amass them.

The Hebrew women wore rings[2] on the fingers of both hands; and it is no uncommon thing to see a miserable Arab woman, with ragged clothes which scarcely cover her, wearing two or three rings, which, if silver be too dear for her, are of copper, or iron, or even of glass. I may mention here that there is a large manufactory of glass at Hebron, where a great number of women's rings and bracelets of different colours are made; these have a very large sale, for in Syria, and especially in Palestine, all the women, rich and poor, use them; and the bracelets worn round the middle of the arm are of the same material. These are the only jewels of many Arab women, until their husbands have the good fortune to provide them with better; which are procured by robbery, or given by European travellers; in the latter case, they take care before accepting them,

[1] Gen. xxiv. 22. [2] Isaiah iii. 21.

to find out that the silver is good, and that they have a pair, as their wives do not like to favour one arm more than the other. So M. de Saulcy found to his cost in his journey round the Dead Sea[1]. I once offered two of silvered copper to a Bedawy, who returned to me again in a few minutes, saying that they were too heavy for his wife, and I was compelled to give him another pair, which were lighter indeed, but double the value of the first.

Anklets[2] are very uncommon in Palestine, but they are worn by some of the women of Jericho, and by those of the nomad tribes on each side of the Dead Sea.

The purses[3], which the women wore fastened to their girdles, were probably made of some rich stuff and embroidered, like those used at the present day by women of rank in the East.

One very important adjunct to the toilette table of the Hebrew ladies was a kind of paint or dye, used to tinge the eye-lashes and lids with black, so as to give greater brilliancy and richness to the eye. The practice is mentioned in the description of Jezebel, who "put her eyes in painting[4]," and also in the prophetical writings. I have not unfrequently entered a house and found the women with their eyes as nature left them; however, after the first com-

[1] Narrative of a Journey round the Dead Sea, Vol. I. p. 283.

[2] Numb. xxxi. 50. Isaiah iii. 20.

[3] Isaiah iii. 22 (A. V. "crisping pins").

[4] 2 Kings ix. 30 (margin). Jerem. iv. 30 (margin). Ezek. xxiii. 40

pliments have been paid, they have retired upon some pretence,[1] and on their return have been so altered by dye and rouge as to be hardly recognizable. We may judge of the importance attached to this custom by the ancient Jews, from the fact that Job's youngest daughter was named Keren-Happuch[1] (horn of antimony, the pigment used for this purpose). This dye, called Stibium by the Romans and Shol by the Arabs, is a powder brought from Fez; made of a sulphuret of antimony. Horns containing stibium have been found in Egypt in sarcophagi, with silver, ivory, and wooden needles, and minute paint-brushes for applying it, among other articles of the toilette. The women, however, were not alone in this vanity; since we find from many ancient authors[2] that the men sometimes did the same; for instance, Herod the Great dyed his hair and beard, and painted up his face[3]. I must, however, in fairness say that this custom is not confined to the East in the present day. Another very favourite practice of the oriental ladies is to dye the nails and the palms of their hands, as well as their hair, with the leaves of a plant called Al-Henna by the Arabs, and Cyprus by the Greeks and Romans. The dye is prepared in the following manner: the young leaves of the shrub are boiled in water, then dried in the sun and reduced to a powder which is of a dark orange colour. After this has been mixed

[1] Job xlii. 14, 15.

[2] Josephus, Jewish War, IV. 9, § 10. Juvenal, Sat. II. 93.

[3] Josephus, Ant. XVI. 8, § 1.

with warm water, it is applied to the skin. This unbecoming fashion is very common in Palestine, and makes the women look like vampires stained with the blood of their victims. The flowers of this plant are very beautiful, resembling clusters of grapes of different colours, and have a fragrant scent. The Arabs use them as ornaments for the head, and fill their houses with them; consequently the time when the Henna is in bloom is the best for visiting the dwellings of the poorer classes, as its odour overpowers the bad smells that at other times are so disgusting. It seems probable that this plant is mentioned in the Bible[1], and as we know that the custom was of great antiquity in Egypt, it is not unlikely to have been followed by the Jewish ladies.

To the above articles we must not forget to add the mirror[2], which was of metal, small in size, circular or oval in form, and furnished with a handle. Many of these are still found among the ruins in Palestine, and closely resemble those now in use in the country.

We read frequently of perfumes and unguents, which were almost indispensable to the Jews[3] owing to the heat of the climate and the frequent use of the bath. The preparation of these was a regular art, practised sometimes by men, sometimes by female slaves[4]. The oil and incense used in the sanctuary were made

[1] Cant. i. 14; iv. 13, A.V. camphire, cypress (margin).

[2] Exod. xxxviii. 8. Job xxxvii. 18.

[3] Prov. xxvii. 9. Isaiah iii. 20. S. Luke vii. 37. S. John xi. 2; xii. 3.

[4] Exod. xxx. 25—35. 1 Sam. viii. 13. 2 Chron. xvi. 14. Eccles. x. 1.

by the priests, and the receipts are given in the law of Moses[1]. The ingredients of the former were, pure myrrh, sweet cinnamon, sweet calamus, cassia, and olive oil; of the latter, stacte, onycha, galbanum and pure frankincense, and we also read of aloes and other substances being used as perfumes[2]. Most of these were imported from abroad, chiefly from Arabia and India; Sheba being a special mart in consequence of the commerce with Phœnicia[3]. Perfumes and perfumers are still found among the Arabs, but the art is simpler now than it was in times of old, as the foreign ingredients are no longer imported, and consequently only those of native growth are used; here too they chiefly confine themselves to the flowers of the orange, lemon, and rose, neglecting many others in which Palestine is very rich. All the Arabs are fond of perfumes, although from their dirty habits one would think that but few could appreciate them. The oils and unguents of antiquity are now replaced by scented waters, which are very much used when persons of distinction visit the convents or private houses; an excellent custom, as the nose of the visitor is less likely to be offended by the bad smells inseparable from these places. The women use many perfumes, especially otto of roses, so largely that it gives one a head-ache to stand talking with them.

Another custom of Palestine, adopted not only

[1] Exod. xxx. 23, 24, 34, 35, 37.

[2] Psalm xlv. 8. Prov. vii. 17.

[3] Isaiah. lx. 6. Jerem. vi. 20. Ezek. xxvii. 22.

by most of the natives of both sexes, but also by many pilgrims from abroad, is that of tattooing. A figure, engraved on a wood block, and blackened with charcoal, is stamped on some part of the body, and the outlines are pricked in with fine needles dipped in a black liquid made of gunpowder and ox-gall, the whole being washed afterwards with wine. Some say the process is not painful, others the contrary. As I have not tried it I cannot offer an opinion. The marks thus made cannot be obliterated. The Mohammedan Arabs, and especially the women in the country, consider them to be an ornament, and their example is followed by many in the towns. The Christians and the pilgrims generally imprint upon their arms or breast the five crosses of Jerusalem or figures of the Saviour, the Virgin, or their patron Saints. This practice is very ancient, for it was not uncommon among the heathens. The Syrians, who visited the temple of Hierapolis, imprinted a figure of the goddess, or some symbolical emblems, on their hands or on the back of their necks. The number of pilgrims to this temple was so great that but few of that nation were unmarked[1]. We have no positive evidence that this custom was ever in vogue among the Hebrews, but it is not impossible, for we find it forbidden by Moses[2], and we know that they generally disobeyed his precepts.

It remains only to speak of the baths, which are in Palestine both an important part of the toilette

[1] Lucian de Dea Syria, c. LIX.

[2] Lev. xix. 28.

and also most essential to health. Their use was enjoined by Moses, not only, as I believe, because of their religious significance, but also from their salutary effect in a hot country, where clouds of sand and dust are raised by the east winds. Indeed, among all the oriental nations washings have always partaken of a religious character, as we can see, for example, in the history of the Hindus[1], or of the Egyptians[2]; but Moses, while inculcating the practice, deprived it of the superstitions which were involved with it. The Hebrews bathed both in running water[3], and in baths in the inner courts of their houses, the women especially in the latter[4]. There is no mention of public baths in the Old Testament, but they occur at a later period in the Talmud. For soap, nitre was used with alkalies extracted from plants, which grew, as they still do, on the hills and marshes[5]. We read of washing with snow-water in the Book of Job[6]. At the present day the baths in the cities are much thronged; these, like all in the East, are vapour-baths. As they are now so familiär to everyone I need not describe them. In the country, fresh-water baths are frequented rather for amusement than for any other purpose, but as the supply of water is not abundant, the peasants are filthy to an extreme, and are obviously not followers of the ancient Israelites, whose

[1] Laws of Menu. v. § 57 et seqq. (Sir W. Jones' Works, Vol. III.)

[2] Herodotus, Lib. II. c. 37.

[3] Lev. xv. 13.

[4] 2 Sam. xi. 2.

[5] Jerem. ii. 22. Mal. iii. 2.

[6] Job ix. 30.

descendants also have abandoned the practices of their forefathers. It is hardly possible to recognize on the Sabbath a Jew whom you have been accustomed only to see in the week-time; so greatly is he altered by having changed his dress, brushed his hair, and washed his face. Unhappily, however, a nearer approach renders it obvious, to one sense at least, that these lustrations are merely external; not because they are too poor, but because they are too sordid and avaricious to pay for a bath.

OF FOOD AND COOKERY.

I do not enter into the question of the various kinds of food eaten by the Hebrews, and the manner in which it was cooked, as this would be a very long affair, and would take up much time. Referring my reader therefore to the various works upon the subject, I shall speak simply of those about which no doubts can arise, and which have been transmitted by the Hebrews to the present occupants of the country. We are able to see what was the ordinary food of the people at the time of the introduction of monarchy, from the supplies received by David at different times for the support of his followers. These were lentils, beans, wheat, barley, flour of both qualities, parched corn, bread, wine, olive-oil, oxen, sheep, goats, honey, milk and cheese, besides grapes, figs, and other dried fruits[1]. These are still

[1] 1 Sam. xxv. 18. 2 Sam. xvi. 1. xvii. 29, 30. 1 Chron. xii. 40.

to be obtained in Palestine, and are used as food, but are not all as abundant as formerly, because the ground, to so great an extent untilled, is not as productive as it once was. Oxen, for example, are not common, and the poverty of the pastures makes those that there are thin and meagre. The same is true of the cows and their produce. Additions to the above articles of food have been introduced at various times, but these are less common, and not in such general use.

Bread was generally made of wheat-flour, but barley also was eaten by the poorer classes[1]. The dough was made in a kneading-trough[2], and raised with leaven, except when it was required quickly[3]. The loaves were of a moderate size, oval or circular in form, whence their name, kiccar (circle), and very thin; consequently they were always broken instead of being cut[4]. They were generally baked in a small oven[5]. How this was made is not recorded in the Bible; but probably it resembled that now in use among the Arabs of the country, and especially with the nomads. This consists of a jar, made of a paste composed of clay and camels' dung, with a little titurated straw, baked at a slow fire to prevent it from cracking. It is about 2½ feet high, and rather more than 2 wide, is without a bottom, and

[1] 2 Kings iv. 42. [2] Exod. xii. 34.

[3] Gen. xix. 3. Exod. xii. 39. Judges vi. 19.

[4] Isaiah lviii. 7. S. Matt. xiv. 19; xxvi. 26. S. Mark xiv. 22. S. Luke xxiv. 30, &c.

[5] Lev. xxvi. 26.

narrows towards the top. It is placed upon the ground, and is warmed by kindling small pieces of wood inside[1]. When the fire is burnt low, and only the embers are left[2], the jar is taken up and placed upon a thin layer of lighted charcoal, on which the bread is laid to bake. A cover is then placed on the jar, upon which, as well as about the lower rim of the jar, hot embers are heaped. In this way leavened bread is cooked, but when they are making unleavened (like that prepared for the angels[3]) they place the embers within and against the sides of the jar to bake it more quickly. In Palestine we can still eat bread baked as it was in the days of Abraham and the Jewish kings, except that now the bakers and managers of the public ovens[4], owing to the bad management of the government, are allowed to sell bread full of grit and in every way bad. This however only applies to the towns, the unleavened bread which the Arabs in the country bake for a stranger is much better. The kind of oven described above was also known to the ancient Egyptians[5] and Grecians. The Bedawîn and many of the Fellâhîn in the interior of the country bake their unleavened bread upon the sand or upon a stone, which has been heated by a fire of wood, or of cows' or camels' dung; a custom which seems also to have prevailed among the Israelites[6]. They also

[1] Isaiah xliv. 15. [2] Isaiah xliv. 19.
[3] Gen. xviii. 6. [4] Jerem. xxxvii. 21. Hosea vii. 4.
[5] Herodotus, Lib. II. ch. 92.
[6] 1 Kings xix. 6. Ezek. iv. 15. Hosea vii. 8.

made "unleavened cakes of fine flour mingled with oil, and unleavened wafers anointed with oil, baked in the oven[1]," which were used in the sacred offerings, besides a kind of fritter made with honey and flour, cooked with oil in a frying-pan[2]. All these are still made in Palestine, and anyone who likes to go out early in the morning towards the shops of the pancake-sellers may be convinced of the fact by the horrible smell caused by purifying the oil of sesame, which being cheaper is used instead of olive-oil. The process is as follows, the oil is placed in a frying-pan, and when it begins to boil it gives off this stench, and throws up a thin scum: this is absorbed by putting sops of bread into the pan, after which the oil is used in cooking.

We find in the Bible that the Hebrews were allowed to eat beef, veal, mutton, and goat, with several kinds of game and wild fowl[3]. Fishes are not very frequently mentioned, but were undoubtedly used[4]; for they are divided into clean and unclean in the laws of Moses[5], and we have nets and other tackle used in their capture named more than once[6]. Besides, in the time of Nehemiah, one of the gates was called the Fish Gate[7]; probably, because through it the Syrians brought their fish into the city, and

[1] Levit. ii. 4. [2] Exod. xvi. 31. Levit. ii. 7. 2 Sam. xiii. 6.
[3] Levit. xi. 2—19. 1 Kings iv. 23.
[4] Numb. xi. 5. S. Matt. xv. 36—38. [5] Levit. xi. 9.
[6] Job xli. 1, 2. Isaiah xix. 8. Ezek. xxvi. 5; xlvii. 10. Amos iv. 2. S. Matt. iv. 18, &c.
[7] 2 Chron. xxxiii. 14. Nehem. iii. 3; xiii. 16.

perhaps had a market there. Beef and veal at the present day may almost be said to have gone out of use among the Arabs of Palestine, not so much owing to the scarcity of cattle as to their being hardly fit to eat from bad feeding. As regards the chase, instead of the roebuck, fallow-deer, and stag, only a few gazelles and wild boars are found in the country, the latter of which are not eaten by the Mohammedans, who, however, do not disdain the hare. Fowls are plentiful, but those brought to the market are very emblems of poverty; so that whoever wishes to eat anything more than sinews and bones, had better fatten them at home. Wild fowl, though not uncommon in some parts of the country, are rarely offered for sale; as the Arabs do not care to waste powder and shot over them, reserving their ammunition, as they say, for better occasions; that is, for highway robbery, war, or self-defence against their brother thieves. Fish is considered a delicacy by the Arabs, but is not regarded as nutritious or suited to form a staple article of food, so that they do not take any trouble to bring it either from the Jordan, the lake of Tiberias, or the Mediterranean; consequently the dealers in the city frequently only have it for sale in the winter season. A kind of fish, five or six inches long, and marked on the back with different shades of green, is found at Jaffa, which makes any one who eats it giddy and sick. The poison seems to lie in the head, for if this be cut off while the animal is alive, it is perfectly wholesome. The lake of Tiberias contains a great number of

fishes, one species of which, called El-ialtry by the Arabs, is also found in the Nile. These are short and thick, with small bones, and are very good to eat. Another species found there, is called by the natives S. Peter's fish. This, besides being a favourite dish, is preserved in spirits of wine, and sold to pilgrims.

Beans and lentils[1] appear to have been the vegetables most commonly in use among the Jews, but we also read of gourds[2], and various garden produce; all these were cooked with olive oil. These are still eaten by the Arabs, but of course the progress of agriculture has introduced others, as rice, salad-herbs and the like; the laziness of the Arab, however, prevents his making the most of these, and the few who are industrious have to watch day and night lest the thievishness of their neighbours should rob them of the results of their toil. Fruit, especially, is very difficult to keep, as it is rare in the country. I pass over the various vessels used in cooking and on the table, as these are most of all likely to have been affected by the change of time and circumstances; one thing, however, we may remark, that they appear to have been usually made of metal, perhaps because of the laws of Moses, by which an earthenware vessel, if rendered impure, was to be broken, while one of metal could be cleansed by hot-water, or the action of the fire[3]. At the present day, metal is universally used both in the kitchen and on the table

[1] Gen. xxv. 34. Ezek. iv. 9, &c. [2] 2 Kings iv. 39.

[3] Lev. vi. 28; xi. 33; xv. 12. Numb. xxxi. 22. Ezek. xxiv. 11.

by the middle and upper classes among the Arabs; earthenware, however, is gradually being introduced, especially among the lower classes; but whenever these offer any refreshment to a person of distinction, they present it upon plates of copper or tin, which they borrow for the occasion, if they have none of their own.

Water, or wine mixed with water, appears to have been the ordinary drink, the latter being frequently mentioned in the Talmud. Wine and its effects are spoken of many times in the Bible[1], where we also read that spices were occasionally added to increase its strength. Another drink called Shéchar is also named; this was prepared from corn, or from fruit other than that of the vine. S. Jerome says that it was intoxicating, and was made either from corn or from the juice of apples[2]. A kind of thin wine, called vinegar, was drunk by the labourers[3], and we also find that milk was frequently used[4].

Of the different vessels used to contain liquids there are two which I wish to describe particularly, the leather bottle and earthenware jar. The former is first mentioned when Hagar was sent away into the wilderness with her son[5], and afterwards on several occasions[6]; the latter is also frequently found[7],

[1] Gen. ix. 21; xix. 32. Prov. xxxi. 5, 6. Cant. viii. 2. Isaiah i. 22; v. 11. S. Luke v. 39, &c.
[2] Ep. LII. (Ad Nepolianum), § 11.
[3] Ruth ii. 14.
[4] Deut. xxxii. 14.
[5] Gen. xxi. 14.
[6] Ps. cxix. 83. S. Matt. ix. 17, &c.
[7] Ps. ii. 9.

and the mode of manufacture is described by Jeremiah[1]. A great number of skin bottles is now manufactured at Hebron, whence they are exported to different parts of the East. The manner of preparing them is as follows: the animal, a goat or a kid, is killed and the head and feet cut off, after which the body is drawn out through the aperture at the neck, without cutting open the belly. The holes are then sewn up with a waxed thread, except that last mentioned, by which the skin is filled. When this is done, corrosive substances are put inside to destroy any fragments of flesh that may adhere to the skin, after which it is washed out with salt water, and is then ready for use. The process occupies about thirty days, after which water, wine, oil, milk, or honey can be put in without acquiring any unpleasant taste. No one thinks of travelling in the East, more especially in Egypt or Palestine, without having one of these skins full of water among his baggage, besides some of smaller size fastened to his saddle or girdle. These bottles are also used as churns in every part of the country, by shaking them about until the butter forms. The jars are usually made of a porous paste, with necks of different lengths, and are circular or ellipsoidal in the lower parts. They are small in size, and are very much used in the houses for cooling water, a purpose which they answer very well. Josephus[2] alludes to these when he says, with reference to the water of Gennesareth, "When this water is kept in the open

[1] Jer. xviii. 3. [2] Jewish War, III. 10, § 7.

air it is as cold as that which the country people procure by night in summer." This custom is still followed, and it is very probable that the "pitchers[1]," in which Gideon concealed the lighted brands before his night attack on the camp of Midian, were similar to these: as they are exactly of the right shape for that purpose, and a sufficient number would easily be found in his army. Vases of a larger size are also made; they are used for making or keeping wine[2], and for various other purposes; especially for protecting flour from damp and moisture, as was done at Zarepta, in the days of the prophet Elijah[3]. The small vases are the inseparable companions of the workmen and labourers, being carried attached to their girdles on the road, and placed in some shady nook during their work. This custom has certainly existed in Palestine from an early period; it explains the great abundance in which fragments of these vases are found both among ruins and in the open fields. The art of making them is well known in the country; the machine consists of two circular stones or wooden wheels placed one above another; the upper being the smaller. Glass also must have been known to the Hebrews; the only passage, however, which probably alludes to it, classes it with gold, as if it were very rare[4].

Owing to the influence of the laws of Moham-

[1] Judg. vii. 16, 19, 20. [2] Jerem. xiii. 12; xlviii. 11.
[3] 1 Kings xvii. 12; cf. xviii. 33 (A. V. barrel).
[4] Job xxviii. 17 (A. V. crystal).

med, the Arabs now generally drink only water and milk; some, however, do not refuse white and yellow liqueurs and wines; believing that in this they do not disobey their prophet, who, they say, forbade red wine only, not that of any other colour. Many also will not drink the forbidden cup openly; sometimes, however, in a party they are so overcome by the fragrance of the wine, that they shut their own eyes, thinking thus to be unseen by others, and drink it off. The effect is soon visible, they sing uninvited, though the dinner be but just begun, and make more noise than a European.

So far as we can infer from the Bible, the chief meals in the day were taken about noon and in the evening[1]. The Arabs in general follow this custom, but still they are ready to eat, if circumstances be favourable, at all times, so long as it cost them nothing; when they take good care to recompense themselves both for the abstinence which they may have practised to gain an appetite, and the fasts imposed upon them by poverty. Like the heroes of old, the Arabs think it a stain on their reputation if they do not eat largely; and to say how much meat a man can eat, or how much water, or even intoxicating liquor, he can drink, is their way (especially among the nomad tribes) of expressing how strong he is.

The Jews always washed their hands before eat-

[1] Gen. xliii. 16—32; Ruth ii. 14—17; iii. 7; 1 Kings xx. 16; Acts x. 9, 10. Cf. Josephus, Jewish War, I. 17, § 4.

ing[1]; at the first they appear to have sat at table[2], probably indeed on the ground; though afterwards we read of soft couches on which the voluptuous reclined[3]. The tables and couches were probably both very low. Before the meal, the host or the principal guest offered a prayer, or asked a blessing[4]; after it he returned thanks[5]. The meat, ready cut up, with the other victuals, had already been placed upon the table in large plates; each person received the portion given to him by the head of the family[6] on a round piece of bread which was before him, and ate with his fingers. One or two dishes of sauce served for the whole party, into which they dipped their bread[7]. Spoons and forks were not placed upon the table, and are not mentioned in the Bible; we read, however, of knives, of plates of various forms, and of cups of different kinds[8].

From the above brief sketch it will appear that habits of the Jews at table were similar to those which still prevail in the East. Cushions are still used as seats instead of chairs; but to enable my reader to understand the resemblance better, I will give a description of one of the numerous dinners, at which I have been a guest.

[1] S. Matt. xv. 2. S. Mark vii. 3.
[2] Gen. xxvii. 19; xxxvii. 25. 1 Sam. xx. 25.
[3] Amos vi. 4. [4] 1 Sam. ix. 13.
[5] Deut. viii. 10. [6] Gex. xliii. 34. 1 Sam. i. 4.
[7] S. Matt. xxvi. 23.
[8] Gen. xliv. 2—12. 1 Kings vii. 51. Cant. vii. 2. S. Matt. xxvi. 27.

AN ARAB DINNER.

The habits at table are alike in the dwellings of rich and poor, and the repasts differ only in the quantity and quality of the dishes, and the value of the table-service. At the time of dinner a large tray of silver, latten, brass, or even wood, as the case may be, is placed in the middle of the room on a carpet spread upon the pavement, or sometimes on a small table, inlaid with mother-of-pearl or unpolished stone. The guests take their seats around it on the ground or on cushions. On the tray there are as many round loaves as there are guests. If the number of guests be large, the cloth is spread on the ground, and each takes his seat, as he pleases, opposite to a loaf, which marks his place. The different attitudes are curious; one sits cross-legged, another kneels, some lie on one side, and altogether they form a very picturesque group. When all have taken their places, the meats are served up, whole or carved, according to the less or greater degree of civilization of the entertainer. The dinner consists of one course only, meats and sweets being put on the table together, so that "you see your dinner" is literally true with the Arabs. The host helps the guests to the viands with his own hand; and they receive their portion on the bread, which is the only plate used. The dishes of stews and sauces are common to all, and each one of the company dips in his fingers. In the houses of some

of the rich, when the dish of rice, called *pilau*, (which marks the end of the repast) is brought, wooden or ivory spoons are handed round, but usually each person uses his own fingers, in the following manner; he takes up a handful from the dish, and squeezes it tightly into a ball or cylinder, which he then puts into his mouth. After that, he shakes his open hands over the dish to throw back any grains that have adhered to them, lest they should be wasted. This process goes on every instant till all are satisfied. The reader may suppose the effect of this spectacle on the appetite of a European. After the first time, I took care, when spoons were not provided, to confine my attention to dishes that were not thus polluted. The above description is, it must be confessed, only true of those families which are still quite uncivilized. Among the more refined, three fingers only are used in eating instead of the whole hand, and sometimes knives and forks are introduced, besides spoons. The consequence of this is often irresistibly ludicrous; for the unskilful Arab in trying to follow the European custom, pricks his lip with his fork or cuts it with his knife, which he then angrily throws down with a hearty (silent) curse at foreign fashions, as he tries to staunch the blood.

Unfortunately also the mode of drinking at table does not resemble the European. Two or three cups of different sizes are handed to any one who desires to quench his thirst, so that the whole company drink in common. These very rarely contain wine,

usually water flavoured with essence of oranges, roses, and the like. Wine and brandy are only found on the tables of the more fashionable persons; here also there is a drawback, because some guests, in order to drink largely without being noticed, put the bottle to their lips. Under these circumstances I have frequently envied the Jews now living in Palestine, many of whom never drink, even from a fountain, without first straining the liquid through a piece of linen (often very dirty, it must be confessed) to avoid swallowing flies or other insects[1]. Let me also warn any one of my readers who may be anxious to be present at one of these entertainments, not to go in his best clothes; for whoever carves a dish uses only his hands, and in tearing the meat violently asunder plentifully bespatters those near him; sometimes too, a guest's heart is so warmed with the good cheer that he waxes affectionate and seizes the first opportunity of giving his neighbour a hug with his greasy hands, or throws him a piece of meat as a polite and delicate attention. These repasts are generally accompanied with music; and the shrill cries and nasal sounds uttered by the musicians, who think they are not singing well unless they are making as much noise as possible, are enough to deafen a European.

Such then are the principal points of connexion between the past and the present inhabitants of Palestine; and, though the progress of time, the influence of foreign nations, and the decline of the native race in civilization, have produced some effect,

[1] S. Matt. xxiii. 24.

still, I think, enough has been said in the present chapter to shew that on the whole the customs of the Jews of old time are maintained in their integrity by the Arabs.

CHAPTER VI.

CONTRAST BETWEEN THE SOCIAL POSITION OF THE WOMEN AMONG THE ANCIENT JEWS AND MODERN ARABS.

It would appear as if the author of the Book of Genesis had designed to impress upon his readers the equality of the woman with the man, by the similarity of their names[1]; and by declaring that she was created in his likeness and as his helpmate and inseparable companion[2]. As this statement is not enforced by special laws, we may conclude that among the Jews the women enjoyed a free and independent social position. Nor are instances wanting in the national history to shew that this was the case; a few of which I will cite as examples. Miriam, the sister of Moses, headed a company of the daughters of Israel in celebrating with solemn dance and song the ruin of the Egyptians[3]; while on another oc-

[1] Heb. Ish (man), Ishshâh (woman).

[2] Gen. ii. 7. 20. 23, 24.

[3] Exod. xv. 20.

casion, she appeared in active opposition to her brother's authority[1]. The daughters of Shiloh were dancing unguarded in the vineyards when carried off by the children of Benjamin[2]. Deborah judged the people, and incited Barak to fight against Sisera, going with him to the battle[3]. The women went forth in procession to greet Saul and David on their return from defeating the Philistines[4]. Athaliah was able to destroy the seed royal and retain the supreme power for six years[5]: and in the reign of Josiah, the prophetess Huldah was so highly esteemed as to be consulted by the high-priest Hilkiah. and the chief officers of the kingdom. Again, among all ranks, the wife appears to have had liberty of action apart from her husband. We read of the wife of Manoah being alone in the fields in the absence of her husband[6]; of Abigail departing with presents to appease the wrath of David, unknown to Nabal[7]; and of Michal venturing to reproach her royal husband for dancing in the presence of the people, and being reproved, not for presumption but for wilful ignorance of the motives of his conduct[8]. These, and many other examples, shew that the independence of the woman was a custom deeply seated in the nation, and founded upon that of the patriarchal ages. The general drift of the injunctions in the laws of Moses, and the mode in which the

[1] Numb. xii. 1.
[2] Judges xxi. 21. 23.
[3] Judges iv. 4—14.
[4] 1 Sam. xviii. 6—8.
[5] 2 Kings xi. 1. 3.
[6] Judges xiii. 9.
[7] 1 Sam. xxv. 14. 18—20. 37.
[8] 2 Sam. vi. 20.

wife is described in the Bible[1], seem to shew that monogamy, and not polygamy, was regarded as the rule among the Jews. Those cases, in which the latter is allowed by the law, generally appear to be exceptional; while, on the contrary, the king is expressly commanded not to multiply wives to himself[2]. Moreover, as the making of eunuchs was practically forbidden[3], the maintenance of such an institution as the harem was rendered almost impossible; and the fact that marriage with foreign women was discouraged[4], while the rights of the wife, even though taken from among the slaves[5], were protected by law, justifies us in considering a departure from the rule of monogamy as rather tolerated than encouraged. Hence, we may conclude that, among the ancient Jews, the woman was held in esteem, and had her proper rights and social rank in every grade of society, and that though occasionally the great men may have imitated the habits of the neighbouring nations, and indulged in a number of wives, this was not the custom with the general body of the people.

Let us now examine the position of the women in Palestine at the present day. On this point many authors have written with so much minute-

[1] Gen. ii. 24. Deut. xx. 7; xxiv. 5; xxv. 5. 11. Psalm cxxviii. 3. Prov. v. 18; vi. 26; xii. 4; xix. 14; xxxi. 10—31. Mal. ii. 14, 15.

[2] Deut. xvii. 17.

[3] Deut. xxiii. 1.

[4] Exod. xxiii. 32; xxxiv. 12. 15, 16. Deut. vii. 2—4.

[5] Exod. xxi. 10.

ness, that I shall not endeavour to discuss the subject at length, but shall confine myself to a few important particulars, which have fallen under my own observation.

In the towns, and with the richer classes of the Mohammedans, the woman is regarded as a mere animal; she is bound to be blindly subservient to every caprice of her lord and master; and is, in a word, an absolute slave, without the slightest freedom of will, thought, or action. Condemned at an early age (generally from 12 to 14 years) to the idle and degrading life of the harem, she soon becomes sunk in sloth and sensuality, and the few sparks of intellect and spirit which may still survive are not employed in raising her from her debasement, but in plunging her deeper into the mire, when a chance but rare opportunity is found. Few, or none, occupy themselves in household matters, or learn to do any work or to read so as to amuse themselves and wile away the time; their sole occupations are eating, suckling their infants, talking scandal, and plotting every minute how to elude their owner's vigilance; perhaps in the hope of stinging him by the stain which they purpose to bring upon his honour. When a man has several wives, his house is the scene of continual broils, which are fostered by anger, revenge, treachery, and every bad passion. This life of misery begins anew every morning, and concludes every evening with oaths, with cursing, and with tears. Sometimes their quarrels come to their master's ears; then those who are out of favour are beaten, knocked down,

and threatened with divorce, and have to bide their time till his fickle fancy gives them a chance of retaliation.

I have never been in a harem, but I once lived next door to one at Jerusalem, and used to hear shrieks and cries, doors banged, and people running out of the house; all signs of the grief and confusion that reigned in the place. How often on such occasions have I thought of the contrast between the mournful reality and the fictions of writers, who have thrown a gloss of poetry and romance over life in a harem. If they have erred designedly in giving allurement to things in themselves so horrible, they must be held guilty of propagating immorality and every vice. Many instances there are, which I could give, shewing the debasement of the women in the harems of the East, but I blush to record them; suffice it to say that the doom of Sodom and Gomorrah might justly fall upon these dens of iniquity, for they are in no way behind the cities of the plain in sin and pollution.

Let us now consider the position of the woman in the country, especially in the interior; here too she is the servant and slave of her husband's will; but nevertheless she manages the affairs of the household, assists him and his companions in everything, nay, is sometimes his adviser, and even his master. Among these classes polygamy is rare; the chiefs and the men of substance have sometimes two wives; but the majority of the people only one; consequently here the woman is more highly esteemed

than her sisters in the city; with good reason, for she is always hard at work in the house and in the field, carrying things to market, buying food, and being in every way a help, instead of a toy, of her husband. She is thrifty, untiring, brave, and generally honest. She knows how to rejoice in good fortune, and to bear ill; her spouse is aware of her good qualities, and allows her freedom of action. Woe, however, to her if she be found faithless; cudgelling, and sometimes even death, are the penalties of her fault. Husbands, however, do not give any public manifestation of the esteem in which they hold their wives, but rather the contrary; for example, if the pair are on a journey with their children, and are rich enough to possess an ass or a mule, the man and the children ride, while the woman, carrying a baby at her breast, and perhaps a bundle upon her head, walks by the side. When they halt, she goes to obtain food and prepares the meal, while he reposes and smokes a pipe. If they have no beast of burden, the man carries the smaller load; if any occasion of family rejoicing arise (which always terminates in a feast) all the trouble and service falls on the woman; if two men begin to make complimentary inquiries about their respective families, the wives are mentioned last, the cattle and boys being named before them. Hence we see that the social position of the woman among the Arabs is very far below that which she occupied among the ancient Hebrews.

Neither polygamy nor bigamy exists among the

Christians in Palestine, but still the women do not enjoy much greater advantages or suffer much less than those who are Mohammedans. It must however be acknowledged that their social position is superior to that of the latter, but far too many of them use their liberty to humiliate instead of to elevate themselves.

PRICE OF A DAUGHTER, BETROTHAL, MARRIAGE, BIRTH OF CHILDREN AND BARRENNESS.

In the Jewish nation, where everyone considered marriage a duty, and where the laws and customs allowed a second wife to be taken, it came to pass that fathers were not only able to find husbands for their daughters without giving them a dowry, but even to ask a price for them. This custom dated from the patriarchal times; though the price was not fixed by any law, and varied with circumstances, and with the rank of the parties concerned. In one case, however, that of seduction, the sum of fifty shekels of silver is ordered by the laws of Moses to be paid to the father of the damsel[1]. Sometimes the wife was given in return for money or for food[2]; sometimes for a certain period of service, as in the case of Jacob[3]; sometimes for deeds of valour, as in the cases of Caleb[4] and of David[5]. If the maiden had elder brothers, they joined their father and mo-

[1] Exod. xxii. 16, 17. Deut. xxii. 29.
[2] Gen. xxxiv. 12. Hos. iii. 2.
[3] Gen. xxix. 18. 27.
[4] Josh. xv. 16, 17.
[5] 1 Sam. xviii. 25. 27.

ther in the deliberations about the marriage[1]. When the price was arranged, the damsel's consent was asked; an indispensable formality, founded on the history of Rebekah[2]. In ancient times the whole matter was concluded in the presence of witnesses, and confirmed by an oath[3]. The custom of writing and sealing a contract[4] is probably not earlier than the Captivity. The affair was then ratified by betrothal[5], but the damsel was allowed a certain time to make her preparations before the wedding, after which she went to live with her husband. The delay of ten days asked for Rebekah by her parents[6], the interval between the betrothal and marriage of Samson with the Philistine woman[7], and of S. Joseph with the Virgin Mary[8], are instances of this custom. Unfaithfulness during this period was punished by death[9].

In the choice of a companion for life the man was rarely led by the impulse of his heart. The case of Samson[10] appears to have been quite exceptional; usually the parents selected a bride for their son, and the marriage was very frequently concluded without the parties most interested having ever seen each other[11]. When the parents or the sons had made their choice, the father went to find the

[1] Gen. xxiv. 50. 55; xxxiv. 11.
[2] Gen. xxiv. 57.
[3] Ezek. xvi. 8. Mal. ii. 14.
[4] Tobit vii. 14.
[5] Deut. xxii. 23.
[6] Gen. xxiv. 55.
[7] Judges xiv. 8.
[8] S. Matt. i. 18.
[9] Deut. xxii. 24.
[10] Judges xiv. 2.
[11] Gen. xxiv. 3, 4; xxxviii. 6, &c.

maiden's nearest relations, in order to ask her in marriage, and make the necessary arrangements, more especially about her price and the conditions of the betrothal[1]. When these were agreed upon, the event was celebrated by a festival[2]. The custom of not giving the younger daughter in marriage before the elder, first mentioned in the case of Leah and Rachel[3], was maintained by the Jews.

During the patriarchal epoch men appear not to have entered into marriage until they had reached a very considerable age, but in later days this bond was formed soon after passing the period of puberty, which in southern countries arrives much earlier than in northern. For example, Jehoram king of Judah, who died at the age of 40, left a son 22 years old; Amon, aged 24, left a son of 8, who also became a father at 14; Jehoiakim had a son born to him when he was 18; and we may fairly conclude that the example of the royal family would be followed by the other classes of society. According to the rabbinical traditions a youth ought to marry at the age of 18, and daughters are pronounced marriageable at the age of 12[4].

On the day fixed for the wedding, the bride, after bathing and perfuming herself with scents and fragrant oils, was decked in her richest attire, and

[1] Gen. xxxiv. 12.
[2] Gen. xxiv. 54; xxix. 22.
[3] Gen. xxix. 26.
[4] Maimonides, Hebræorum de Connubiis, c. 2, § 1. (Paris, 1673).

crowned with a chaplet[1]. Then, in the midst of her relations and friends, she awaited the hour of sunset. The bridegroom, similarly adorned and crowned[2], went in the evening with his groomsmen[3] to his father-in-law's house to fetch his bride, who quitted her home after receiving the blessings of her parents[4]. The pair, walking beneath a canopy, and followed by their relations and friends, proceeded by torchlight to the music of drums and other instruments with shouts and songs of joy[5]. On arriving at the bridegroom's house, a banquet, prepared by him or by his relations, awaited the wedding-guests[6]. No direct religious ceremony is mentioned in the Bible as taking place on the occasion, except that the couple received the blessings of their parents and friends[7]. At the conclusion of the feast the bridegroom was conducted to the nuptial chamber, whither the bride had already preceded him[8]. It appears also that the parents were always ready to produce proofs of the purity of their daughter[9]. The festival was prolonged for seven days longer[10], and the newly-married couple were visited and congratulated by their friends.

The great desire of a Hebrew wife, as appears

[1] Isaiah lxi. 10. Jerem. ii. 32. Ezek. xvi. 9—13.
[2] Isaiah lxi. 10. Cant. iii. 11. [3] Judg. xiv. 11.
[4] Gen. xxiv. 60.
[5] Jerem. vii. 34. 1 Macc. ix. 37. 39. S. Matt. xxv. 1.
[6] Judg. xiv. 10. S. John ii. 9, 10.
[7] Ruth iv. 11. Tobit vii. 13.
[8] Ps. xix. 5. Joel ii. 16. Tobit viii. 1.
[9] Deut. xxii. 15. [10] Gen. xxix. 27. Judg. xiv. 12.

from many passages in the Bible[1], was to present her husband with a numerous offspring. Barrenness was considered as a punishment inflicted by heaven; it was a "reproach" to a woman[2], and often exposed her to the affronts and taunts of a more prolific rival in her husband's affections[3]. The consequence sometimes was that she was willing to divide her conjugal rights with her maidservant, and adopt the children that were born[4]. The birth of an infant, especially of a male, was consequently a joyful event in a family, especially to the father, who saw his name thus perpetuated. A daughter was by no means so welcome[5]; among the ancient Arabs a female infant was a great grief, and was not always allowed to live[6]. Soon after birth, the child was washed, rubbed with salt in order to harden the skin, and wrapped in swaddling clothes[7]. The father then came and adopted the infant by taking it on his knees, a ceremony sometimes performed by the grandfather[8]; the same thing was done by a wife who had ceded her conjugal rights to a servant[9]. The male children were circumcised eight days after birth[10]. The mother generally suckled her children, and did not wean them until the third year; when a festival was held in honour of the event[11]. Wet-nurses were only employed in cases of necessity[12].

[1] Ps. cxxvii. cxxviii. &c. [2] Gen. xxx. 23. [3] 1 Sam. i. 6.
[4] Gen. xvi. 2; xxx. 3. [5] Ecclus. xlii. 9, 10.
[6] Pococke, Spec. Hist. Arab. p. 91. (Oxfd. 1806.)
[7] Ezek. xvi. 4. [8] Gen. l. 23.
[9] Gen. xxx. 3. [10] S. Luke ii. 21.
[11] Gen. xxi. 8. [12] 2 Kings xi. 2.

During their early years, the children of both sexes were under the mother's care; afterwards the education of the sons was undertaken by the father, who sometimes committed them to a tutor[1]. Of the details of the education of the children of either sex we know but little, except that they were carefully instructed in the precepts of the law and the traditions of the elders.

The above may suffice for a sketch of the customs of the ancient Jews in the matter of marriage; I will now describe the more important characteristics of those of the Christian Arabs, whose habits differ from those of the Mohammedan only in the use of a priest and a service in a church.

Marriage, among the Arabs, is regarded solely as an affair of commerce; and a love match, or even one which the parties themselves have arranged, is very rare, especially in the country. A father, who has several daughters, treats them kindly in his house, not because of any real affection, but because of the use they are in his business, especially in agriculture. He regards them just as he would sheep or cows, and sells them in the same way, obtaining a greater or less price, according to his rank and fortune, and their beauty. So that at the present day every daughter could speak of her father as Leah and Rachel did of Laban[2]. In the towns, from 2,000 to 4,000 piastres are given for a daughter, or even more if the bridegroom's father be very rich; but in the country, the price is almost always from 2,000 to

[1] Num. xi. 12. 2 Kings x. 1. 5. [2] Gen. xxxi. 15.

3,000 piastres[1]. The transaction is arranged between the parents of the young couple, assisted by their friends and nearest relations; and is just the same as if a mare or a camel were to be sold; the pedigrees of the families and the beauties of the damsel are vaunted, and the bargaining occasionally lasts for several days, until the price is finally settled. Sometimes the buyer is not able to pay the whole sum at once, and it is then agreed how and by what instalments he shall make up the amount; and until he is quite out of debt, he is not allowed to claim his bride. After this it is arranged what entertainments the bridegroom shall offer to the bride and her relations; this is easily done, as there are certain customs and traditional rules on the point. When all these questions are settled, they fix the number of days, months, or years, that are to elapse before the wedding; and the agreements are committed to writing and signed in the presence of witnesses. Banquets are then given by the contracting parties, at which the friends and relations are present; at these mutton, rice (*pilau*), and dried figs, are served, and (with the Christians) plenty of brandy. I have spoken of a lapse of years before the actual wedding, because children of a tender age are not unfrequently affianced, in order to cement or strengthen an alliance between two families. The nuptials are rarely celebrated immediately after the betrothal or the payment of the price; because the father of the bride receives presents at certain periods of the year dur-

[1] There are about six piastres in a shilling.

ing the betrothal, and so it is to his advantage to retain her as long as possible; this delay also gives her a better trousseau, as I will explain presently.

When the preliminaries just described have been settled the formalities commence, and the first is asking the girl in marriage, which is performed as follows: The bridegroom's father accompanied by two or three friends as witnesses visits the father of the bride, who receives them in company with his friends and relations. After some coffee has been drunk and some pipes smoked, the request is made and granted. A feast then gladdens the hearts of all, and none of them think whether the parties most interested will be equally pleased. The fathers only look at their own interests; and the children submit to marriage, not with any religious feeling or emotion of the heart, but as a matter of business; that is, if they are capable of thinking at all, which is frequently not the case, as the girls are often too young (perhaps 12 years old) to understand anything about it, and youths, who have been betrothed when quite unconscious of the matter, dare not refuse when they are old enough to have a will of their own; as they would be execrated by all, and often cause strife and bloodshed. If there are several daughters in a family, the father disposes of them one after the other, beginning with the eldest.

In the country, and among the Greek Christians, two days after the proposal of marriage is accepted, the bridegroom's father, accompanied by his nearest relatives, the *papa* (priest), the chief of the village,

and a number of friends, returns to the bride's house with a large new coloured handkerchief, in which are folded 20 piastres, several bottles of brandy, and a quantity of dried fruit, coffee, sugar, and tobacco, in proportion to the number of the guests of the two parties. On arriving at the bride's house, after eating, drinking, and singing, the priests rise and take the handkerchief with its contents, and, after some prayers, give it to the damsel, with her father's permission, as a legal token that she is no longer her own mistress, and that her husband already undertakes the duties of clothing and maintaining her, which are expressed by the handkerchief and the money. This done, they all return home, and the lover is at liberty to visit his betrothed wife, whenever he pleases, as they are now considered to be united by an indissoluble tie; and if the bride be faithless or be insulted by any one, her father and betrothed are implacable avengers of the crime, and will seldom be satisfied with anything short of the death of the offender[1]. If the bridegroom or his father do not pay the price of the maiden on the day that the proposal is made or during the next two days, then, when they are in a position to perform their promise, they purchase a sheep, rice, coffee, and brandy, and, accompanied by the *papas* and those who went on the former visits, take them with demonstrations of joy to the house of the bride's father, where they have a feast, after which the bridegroom

[1] See the sections on "the price of blood" in Chapter VII. for an example of this.

or his father pays the price into the hands of the priest, or, in his absence, of one of the chiefs or visitors of distinction, who, before witnesses, hands it over to the father. If the bridegroom is poor, he pays 500 or 600 piastres at once, and the rest by fixed instalments; and until this is done the wedding cannot be completed.

During the interval between the betrothal and the wedding, the husband is required to make presents to his wife on the occasion of the solemn festivals, and to prepare for the necessary expenses to be incurred in clothing her, in furnishing his house, in entertaining their relations and the rest of the guests, and in gifts to those who take part in the ceremony. If he is a Christian, he is expected to send to the house of his future father-in-law some pounds of mutton and twenty piastres before Christmas-eve; this present is always carried by one of his female relations, who sings as she goes, and is accompanied by others, who follow her example. The father then invites the family of the donor to dinner, and gives the money to his daughter for her headdress. The day following Christmas-day, the husband sends or takes some sweetmeats to his wife, with a further present of money. Before Lent, it is again his duty to send a piece of mutton and some rice, which he and his relations are invited to eat. At Easter he must send his betrothed a sheep with some coins round its neck, and a handsome handkerchief, in which four candles are wrapped. The wealthier Mohammedans send the same gifts, except

the candles; but the poorer simplify matters by taking the bride to their own homes. Hence, it is evidently the interest of the bride's father to delay the wedding as long as possible, or to betroth his daughter at an early age; as thus a greater number of presents are sent to both of them.

The customs of the people in the cities differ a little from those which I have described, but as the alterations are only caused by departure from primitive customs, I take no further notice of them. Those which I am describing are in vogue among the Greeks, but they are the same with all the other natives of the country. When the husband is ready, or is pressed by the relations, to complete the marriage, he buys dresses and ornaments for his wife, more or less costly in proportion to his means, besides the following articles; namely, a dress worth 100 piastres for each of her two oldest uncles, both on the father's and the mother's side; another of equal value for her eldest brother, and others of less value for the rest; a silk or cotton dress for each of her aunts and sisters; in addition he has to hand over to her father 100 piastres to provide for the expense of painting her face some hours before the wedding; this gift is called by the Arabs the price of *nacasse suoge* (tattooing the face); he has also to entertain the bride's two oldest uncles, at a cost of not less than 50 piastres, to recompense them for the trouble that they have taken in the preliminary arrangements. The sums paid to the *papas*, their acolytes, and the church, need not be mentioned at

length; among the Greeks they are sure not to be trifles.

When the purchases and payments are made, the bridegroom begins to make arrangements for the preliminary festivities by gathering together on a Sunday all the women belonging to his own family, and those of his relations and friends, to grind corn and make bread and cakes all night. On Monday morning he calls together all his neighbours who own beasts of burden, gives them bread, and asks them to go and fetch him wood and bushes from the forest. They all consent, and return with heavy loads, upon which they are entertained at dinner. In the evening a bonfire is built up with this wood in an open space, and two companies of youths take their places round it, who felicitate the lovers in songs, clapping their hands and playing with their swords, while a number of girls dance and sport among them without fear of hearing the slightest impropriety. The bridegroom and his relations serve coffee, dried fruits, and brandy, to these unmelodious musicians and to the dancers, in order to promote the general joy. These amusements are repeated every evening of the week. On Saturday evening a number of the relations, both of the bride and bridegroom, visit the house of the former in order to conduct her to the bath, if there be such a thing; if not, she bathes at home; in either case songs are sung and noisy shouts of joy are raised. The henna is then prepared, so that the dye may be ready on the morrow for staining the bride's hands

and feet before she goes to church. On Sunday, the bridegroom, clad in his best, rides to an open spot, preceded by a number of young men, firing guns, singing, shouting, leaping, and dancing; the women follow, carrying sticks, to which are fastened the dresses and ornaments which have been bought for the bride, and making quite as good use of their limbs and throats as the youths. On reaching the place, they plant these sticks into the ground, and the bridegroom rides round them, while the women dance with shouts of joy. The men set up a target for the marksmen; this is generally a bird, supposed to be of evil omen, and every one who succeeds in killing it, receives a prize of 5 piastres and a pair of shoes from the bridegroom as a reward for removing an evil augury from his nuptials. After this they return still shouting to the village, where they find a repast prepared to renovate their voices. An hour before twilight the bridegroom, accompanied by the *papas,* the chiefs of his village or quarter, and his family, goes to his father-in-law's house, carrying rice, dried fruits, honey, and brandy, and all the guests of both parties eat again and sing nuptial songs congratulating and blessing the couple. After a while there is a general silence, which is broken by the priest or a chief asking the bride's father whether his future son-in-law has wholly paid the "price of virginity," and fulfilled all his other duties since the betrothal; the father replies that everything has been done in accordance with the traditional laws of the country; his words are con-

firmed by the witnesses, and then they all prepare to go to church. First walks the bridegroom with a pipe in his hand and a dagger at his breast, the tokens of manhood and of strength; he is followed by all his relations and friends with torches and candles, and with songs and music. His looks are so serious and sad that he seems as if he were on his way to execution; but these are assumed according to etiquette. On reaching the church-door, the procession draws up on the right side of it, and awaits the arrival of the bride, who comes completely enveloped in a veil, and supported by her father and oldest uncle; while all the women block up the way dancing exultingly. As soon as she reaches the church, she is crowned, and then, followed by the bridesmaids and groomsmen, walks to the altar with her future husband, where the priest pronounces the marriage benedictions, concluding with these words: "God be witness, with all His angels, saints, male and female, and all Christians here present, that ye are indissolubly joined together in marriage." Then all the party sing a hymn of praise, and depart with the priests. The joyful procession goes by torchlight to the bridegroom's house; and as the happy couple pass along the streets, some of the poor owners of the cottages throw a small cup of coffee before their feet, as a mark of respect, and others sprinkle them with rose-water, uttering good wishes, in the hope of ingratiating themselves, or of getting a bakhshîsh. The bride is still closely veiled, and is led by her husband and her father, or by his nearest relatives,

who commit her to the care of the women of the family as soon as they arrive at the house. A sumptuous feast, blessed by the *papas*, awaits the men in one chamber and the women in another. May my good fortune ever keep me away from the noise, the confusion, the heat, and the other disagreeables of this revel. Were I a writer of romances I might perhaps be able to paint in glowing words the love of the bride and the caresses of the bridegroom; but having the misfortune of seeing things as they are, I have only been able to pity a young girl of 12 or 14 years old, who submitted like an automaton for twelve hours to everything that she was told to do; and who, heated and deafened with the noise, yawning and sleepy, seemed rooted to the ground in the middle of the crowd that danced and yelled around like maniacs. As for the husband, sometimes he is a mere boy, and acts like the bride; but if he is of more mature age, he joins in the mirth like a man worn out with fatigue, and perhaps a little drunk. The spectacle which I have described is, however, worth seeing once, and Bethlehem and Beitjala are the best places for witnessing it. The ceremony is performed in the same way by the Mohammedans, except that they do not go to the church, as they have no religious ceremony on the occasion.

When the men's feast is over, about 9 o'clock in winter and 11 in summer, a carpet, weather permitting, is spread on an open place near the house, on which the husband takes his seat; bonfires light

up the scene, and each of the guests comes to pay him a compliment and make him a present of some money, as a contribution towards the great cost of the eight days' festival. This custom of mutual help sometimes not only repays the expenses, but even gives the husband something over, if he comes of a good family and is a popular man. When this ceremony is over, the oldest relation present conducts the bridegroom to the nuptial chamber, where he finds his bride awaiting him; and the rest of the guests return to their own homes. In some of the wilder parts of the country, the bride's parents, with a few chosen friends, wait until the bridegroom declares himself satisfied with her purity; the proofs of this are received with a loud cry of joy, and then all is once more silent[1].

The next day the bride's godmother prepares a repast, which she brings with signs of joy to the house of the married couple, to be eaten with those whom they choose to invite: these are the guests of the preceding day. At the conclusion of the feast both the men and the women make a present of money to the bride, after which the party breaks up. Three days after, the bride's father fills a large dish with some mutton prepared with rice, and places on the top 200 piastres; this he sends to his daughter, as a token that he does not forget her, but is always ready to help her in time of need. She takes the money, and invites some friends to

[1] Deut. xxii. 15. 17. Cf. Lane, *Modern Egyptians*, Vol. I. p. 257. (3rd Edn.)

dinner, who also present her with money before they leave. When seven days have elapsed from the wedding, the husband procures one or two sheep, and invites the bride's relations and friends, who, after dinner, are expected to make a present to her; this money, and this alone of all that is given her, is left in her own power by her husband, to be spent on her dresses, or in increasing the ornaments of coins worn round her face and head. After this there are no more feasts; so the household and the village return to the usual monotony of Arab life.

Though the Arab is rude, and shews little thought for his wife, he manifests kindly feeling for her when she bears him plenty of male children, because they increase his power and importance[1]. Hence when a male child is born the father eagerly receives it in his arms and presents it to his relations and friends, who hold banquets on the occasion, at which they shew every token of joy, and do not forget to make presents to the mother: the godfathers also do the same to the infant. At the baptism (the time of which depends upon the health of the child or the will of the priest) the festivities are renewed. The Mohammedans have similar customs on the occasion of circumcision, which rite is generally performed on the eighth day. When, however, a daughter is born, no signs of joy are shewn, especially by the Mohammedans, and some are brutes enough to abuse the mother, as if it were her fault; and if, unhappily, she bring forth several

[1] Ps. cxxvii. 4, 5.

daughters she is considered ill-disposed, is despised, and perhaps even pays with her life for an offence which she cannot help.

A barren woman is reviled by her husband and by the rest of her own sex; and if a Mohammedan, is always divorced. If she remain in her husband's family she is regarded as a slave, and suffers constant slights and humiliations; so that her life is a continual misery that ceases only with death.

As soon as a child is born, it is rolled up in clothes, which have been sprinkled with salt in order to harden the skin and prevent the child from being injured by the air, to which it is now exposed for the first time. The common people do not unwrap these for two or three days. The mothers suckle their babies, but if their milk fail, that of goats is used, and sometimes, with the nomads, camel's milk and water. They wean them at the age of two years, putting it off so long because the climate is very injurious to infants. Inoculation with small-pox, teething, and dysentery, decimate the children in Palestine, hence weaning is deferred as long as possible so that during illness they may have recourse to their natural food; the effect of this, however, is that they often die from debility alone. The wrinkles and other signs of premature old age that disfigure the women of Palestine are due to their early marriage, their long suckling, and their hard work. When twenty-eight or thirty years old they are veritable crones. The Arabs, Christians or Mohammedans, pay little or no attention to the

instruction of their children. The former send them to the schools kept by their respective religious communities, where they are taught precepts which they carry into practice very imperfectly; the latter have public schools, where the Koran is taught. As soon as the children are strong enough, learning is put aside, and they go to work of some kind to get a living.

The above comparison of the customs of the ancient Jews and the modern Arabs will, I trust, be sufficient to shew the reader that there is a close resemblance between them; and that the differences are only those due to the change in their religion.

TRANSLATIONS OF CERTAIN SONGS SUNG BY THE ARAB WOMEN IN PALESTINE AT WEDDINGS AND BIRTHS[1].

(1)

Oh! blessed be the name of God. Oh! how He orders all things aright. Yes, yes, yes, He alone is truly powerful: no happiness can come but by His will.

La, la, la &c. (this refrain is repeated at the end of every verse by the women who are not singing.)

Run! run! O youthful bride, whither thy destiny guides thee. Wander through the fields, pluck every flower thou seest, joyfully adorn thyself with them. Rightly thou doest it, for thou hast a father and a mother ever obedient to the will of God.

Be glad, O youthful bride! All the village smiles upon thy marriage. Thou hast been an obedient lamb, therefore shall rosy days be thine. Come forth and shew thy beauty, joined to strength and courage. The wedding-present is ready.

Go, then, whither thy destiny leads thee, O fair bride! Tread delicately on the carpets. Should thy spouse speak to thee, what

[1] These are literal translations from the Arabic originals, except that a number of expressions, which would be offensive to the reader, have been omitted.

wilt thou answer? Tell him thou art his, thou lovest him, and he is thy delight.

O ye guests, eat with your hands, behold her beauty with your eyes. Yes, yes, yes. To-morrow will we return to the feast, to songs of joy; meanwhile we go to our children, who without us cannot sleep.

Happy pair, may God protect ye throughout life. Fear ye Him. He alone can make you happy, if ye fear Him. He alone makes the fields green with grass. He alone withers up the herb, and sends sorrow upon sorrow.

Behold the bride! She comes from her marriage-bed to her gifts. O happy bride! Open thy purse and become rich. Nothing can be worthless that comes from thy hands.

How often hath the bride, seated on cushions embroidered with gold, obtained that which her heart desired. O friends, tell ye her enemies that she is happy, happy in the embrace of her husband; thus let them burst with envy.

How gently the dew falls down and bathes the petals of the flowers. Bless, O God, the labours of the husbandmen, the crops of their fields, their flocks and herds, and may their toils be recompensed.

Behold, the wife hath brought forth; she is risen from the bed whereon she reposed, whereon she slept! She hath brought into the world a child, the fairest of boys; he will learn to play with the sword.

Yes, darling brother, thou art like to a minaret lighted by a lamp, that shews its beams from afar. If to love man is a blessing, to love thee, my dear husband, is a duty.

Dear father, we have not lost thee, nay, we have bound thee to us, as a necklace of pearls, as a collar of jewels. We have kept thee, the chief of our joys.

For the love of God open the house-door; bring in the bearer of good tidings and of happy omens, who makes us rejoice. Behold ye my prayer to God; the Almighty has made me happy!

Hear ye the bird singing in the garden: Behold the husband like to a rose; behold the husband as a bunch of violets full of sweetness, full of verdure!

Who comes not to rejoice with us? May his lips swell and I alone be able to heal him; while I am sharing the joys of the wedding.

Hear, O mine enemy, what I have sung for thee. Lord, save mine enemy, and let him love me; but if he will remain my foe, let a tree grow upon his head, and no one be able to cut it down.

Thou who art come to me, be thou welcome here. Thou hast placed thy foot in my house, thou hast filled me with joy. Go, young boys and girls, place vessels of silver and of porcelain outside the doors to do honour to our friend.

Oh yes! she is welcome! Let us hail the arrival of her whose eyes shine with beauty, whose form is graceful; tall as a young palm-tree, who can shut the window without a stool.

The orange, the cedar, the lemon have spread abroad their branches. They put forth in many places their sweet-scented flowers; thus they fill with blessing and delight the mother of the husband. God make her happy!

O thou, who comest ladened with fruits, who scatterest perfumes at every step: compared with thee others are but timid lambs; thou canst match with him who has smitten down a bull.

How beauteous is the sun, who illumines our houses with his rays! How beauteous is a necklace of pearls! God, O friend, protect thee, for thou resemblest one of those in the Sultan's palace.

(2)

God guard all in this joyous feast! King of kings, He can reduce us to ashes with the same fires with which He delights us.

O bride, perfect in beauty, fair as a half-open rose, thou blushest at the sight of thy betrothed.

Fair art thou as a queen adorned with sapphires. Long may she live, who brought thee forth and nourished thee.

O cake of love, that changest not colour on its way from the oven. Ho! run ye all to taste it, let the dancers renew their strength.

O tall as a palm-tree, bending from its own height, fall low before God the giver of such happiness.

O green as Carmel, thank God, the giver of such gifts to thee; He giveth and He taketh away at His own will.

O fairest, cause of peace and joy, may God grant us to dance and sing when thou bearest a handsome boy.

Live happy with thy spouse, be a mother of sons. They are

the strength, the honour of the village. Without them we shall be without joy.

(3)

How great is my joy. My mother is fruitful in sons, like a tent supported by pillars. O my mother, thou art envied for so many sons, thou art as an iron spike in the eyes of thy enemies.

O jar of basil, O pomegranate of sweetest taste, O young bride, who hast been the joy of thy home, pray that God may crown thee with sons, that thou be not barren and disgraced.

Hail to thee, adorned like a pink in full flower, lavish in thy expenses, esteeming a gold coin as iron, and killing a sheep for thy friends as if it were a little bird.

No sorrow or harm shall come to thee; if thou hast sons, God will give them to thee: He will make thee glad, esteemed and honoured throughout the country; thou who art in the race as a gazelle.

Thy house is adorned with a fair diamond. Therefore we rejoice, and grief is far from us. May God render thee rich in blessings like an olive full of fruit in a good season.

O our father, our chief, thou dost govern the family; may thy days be prolonged until thou hast given wives to thy sons from the eldest to the youngest.

Lo how our red standard waves! sleek are the horses, the men are assembling. They come as the early gleams of a glorious dawn, the heralds of the sun.

O, chiefs of our tribe, ye are like a cake covered with sugar. Ye defend our families, ye protect and maintain our rights. God recompense you with happiness in your families and prosperity with your mares.

Welcome among us! Blessed of God be your swords; they shed the blood of our enemies; spare our sons and husbands to obtain a brave offspring in our village.

O thou of crimson cheeks, know that love of thee has smitten my heart, as a scorpion kills a boy. If thou art absent from me, only for eight days, on the ninth, I shall hasten on thy footsteps, even to the desert, to recover thee.

THE MANNER IN WHICH A WEDDING IS CELEBRATED BY THE LATINS AT JERUSALEM.

When a Latin Christian invites a person of rank to a wedding, he leaves at the house of his guest a white wax-candle, to be used like a torch of Hymen, in accompanying the bride to church. The festivities in a house where a wedding is going to be celebrated commence sometimes two days before, but usually on the morning of the day itself. In the twilight the din of music and howls of the singers rise to their highest. The women chant a monotonous strain, breaking now and then into a shrill scream of "glu, glu, glü," in full chorus, a sound most disagreeable to an unaccustomed hearer. The song is either one of those which I have quoted, or a similar one in praise of the bride and bridegroom; but the words are unintelligible, as they are badly pronounced and drowned by the music. The principal instrument is the *dumdum*, which consists of two small drums fastened together, each of which is formed of a piece of parchment stretched over a brass hemisphere, and has a different note; these are struck with two short sticks, producing a rhythm with but little variation, which swells or dies away to suit the words. There is also the violin, which produces the most surprising and unexpected variations, and the *kanoon*, a kind of dulcimer with metal strings; from this the player, taking the precaution to encase his fingers in metal thimbles, evokes sounds not less astonishing than those of the violin.

Lastly, there are the cymbals, whose monotonous notes are not unsuited to the rest. These instruments appear to be only intended to overpower the "tic-tac" of the *dumdum*, but it prevails against them and makes itself heard above all the rest. Some Europeans appear to like this music; I cannot say that eight years' familiarity has taught me the taste, and to the last I gave it as wide a berth as possible.

As soon as the guests enter the house, they are conducted, according to their sex, into the chamber of the men or women, where coffee, a *chibook*, and other refreshments, are speedily brought to them. When a certain number have arrived, the groomsmen come to lead the bridegroom to church; they place a pipe in his hands, and a procession of all the guests is formed, each carrying a lighted candle. Festivities, as I have said, are also kept up in the bride's house; and when the time for going to church arrives, she is completely covered with a red cloth embroidered with gold, which prevents her from seeing or being seen, and makes her look like a mere bundle. Thus veiled, her bridesmaids (who are her nearest relations or her most intimate friends) lead her on, supporting her by the elbows, while the guests follow after, bearing lighted candles. The women, all clad in large white mantles, in the middle of such a number of lights, resemble a shadowy band of ghosts. The processions halt for a moment in front of friends' houses, where the inmates pour a cup of coffee at the feet of the principal person,

and sprinkle him or her, together with the rest of the guests, with rose-water. Congratulations and good wishes are offered incessantly. By a most careful calculation it is arranged that the two processions reach the church at the same moment, where the priest pronounces the nuptial benediction, and delivers an appropriate discourse. On quitting the church the married pair proceed to the bridegroom's house, not arm in arm, but the wife first, followed by the husband. The former is still enveloped in her veil, the latter walks silently with downcast eyes. The Jerusalem code of etiquette requires that the happy couple should wear the most lugubrious aspect possible, in order to shew that they are meditating on the future, and with their new position have assumed new cares.

On arriving at the bridegroom's house, the bride with the rest of the women enters the women's chamber, while he remains in that of the men. In both songs, music, dancing, and a thousand frolics, are commenced, and cakes, pistachios, and all kinds of Arab confectionary eaten. Small glasses of *raki* (spirit of anise) are served in rapid succession to the men. The height of good manners is to turn to the bridegroom and his relations before drinking and congratulate them. This goes on all night long and a great quantity of *raki* is consumed. Three days after the wedding the guests call upon the married couple and make them presents in money, in order (as in the country) to help to defray the expenses of the festivities. There is a certain advantage in the

processions as they render the fact of the marriages public, and secure plenty of witnesses. Those of the Latins are the least nuisance since they walk in silence, while the Greeks and Armenians sing as they go to church, and the Mohammedans have music in addition.

CHAPTER VII.

THE CHIEFS OF THE NOMAD TRIBES AND OF THE VILLAGES, WITH THEIR SCRIBES.

THE Arabs, as is well known, are divided into two classes, the agricultural or Fellâhîn and the pastoral or Bedawîn. Their manner of life causes so wide a separation between them that they may almost be considered as strangers one from the other. The Fellâhîn, settled on their land, render a more or less complete obedience to the commands of the Sublime Porte, and so belong to the same category as all the other Mohammedan nations, except that they retain certain laws and traditional uses, which are recognized by the government; because any attempt to annul them would only excite the greatest exasperation, without any hope of eradicating these deeply implanted remains of the ancient Hebrew jurisdiction. The Bedawîn, whose name is the plural of the word Bedawî (man of the desert), although divided into independent tribes, which are often hostile one to another, may be regarded as a single nation, united by a common speech. They change their place of abode on the vast sandy region that forms their home,

as often as they are moved by caprice or by the slightest symptom of danger; thus rendering vain all the attacks of their enemies, who, brave and prudent though they be, cannot contend with the climate, the difficulties of the country, and the want of water. In every age, the nomads, led by the chiefs of their families (sheikhs) have pitched their tents on every spot from the banks of the Euphrates to those of the Nile, from the shores of the Mediterranean to those of the Persian Gulf. No one has been able to enslave them. The Persians, the Grecians, and the Romans, traversed their inhospitable country, but were unable to drive them out. Haughty in their freedom, the Bedawîn have ever regarded with contempt the slavish races by which they are surrounded, and so have preserved, almost in their integrity, the ancient habits of the Hebrew patriarchs; therefore in this chapter I purpose mainly to consider these tribes, without however neglecting any important characteristics which may be afforded by the agricultural race in Palestine.

The country is under the rule of a governor sent by the Porte, who is supposed to be guided by decrees and orders from the court at Constantinople; however, even in his department, there are certain customs and ancient laws (called natural) with which he cannot interfere, as they are maintained by the chiefs of the villages and of the tribes; these he is obliged not only to respect, but also very frequently to adopt; thus paying a tribute to the Mosaic code, which is still to a great extent in force. Did he

attempt to do otherwise his authority would be set at naught; for it rests only on moral force, his military power being inadequate to contend with that of the sheikhs of Palestine. Consequently he is obliged to recognize the chiefs of the villages and of the tribes, who treat his orders with more or less respect according to circumstances.

Let us then examine the position of these chiefs among the Hebrews and among the Arabs. With the former the chiefs of the tribes and families were men distinguished for their talent, and probably chosen by election[1]. We read of them early in the history of the nation[2]; they were the defenders of the interests of their families; they assembled in the public places or in the gates of the city; and the people could witness their meetings. Among the duties specially laid upon them, was presiding over the taking of the census[3]. They were most probably called together by couriers; in the desert the whole assembly of the people was summoned by the sound of two trumpets, the chiefs by only one[4]. They no doubt had inferior officers; one class of whom, corresponding apparently with the scribes of the present

[1] It is not distinctly stated in the Bible that these chiefs were elected, but it appears so, as Moses appointed chiefs to preside over the distribution of the land in Canaan who were not the descendants of the chiefs mentioned during their stay in the desert. Num. xxxiv. 17—28. Cf. 1 Chron. ii. 9, 10; vii. 1—3. Num. iii. 24, 30, 35; xvi. 2; xxv. 14.

[2] Num. ii. 3; xvi. 2.

[3] Num. i. 4—16; vii. 2. Josh. xxii. 14—30.

[4] Num. x. 3—4.

day, we find occasionally mentioned. These kept the records of the genealogies; raised the levies of the troops[1], and made to them the prescribed proclamations[2]; communicated the general orders[3], and formed a portion of the assembly of the representatives of the nation. They were elected to their office[4], and, as the Levites were most likely to be qualified for such duties, were frequently chosen from among that body[5].

Let us now see how the Arabs imitate the Hebrews. The whole political organization of the Bedawîn consists in assembling, first by families, then by tribes. Each of the former has at its head a sheikh, who is chosen for his wealth, valour, and wisdom; consequently the tribe has as many sheikhs as there are families; and the most distinguished and powerful of these is elected chief of the whole tribe. Sometimes noted chiefs give their names to the tribes, which are handed down unchanged generation after generation, and remain until some one else effaces the memory of his predecessor by his own fame. All the small families which are too weak to remain independent of themselves, combine under the protection of some name inspiring more fear than respect, and so by the gradual agglomeration of individuals and families, a tribe (*Kabliè*) is formed, which rises or falls in power according to the bravery of its leader. The name of the various small tribes,

[1] 1 Chron. xxvii. 1.
[2] Deut. xx. 5—9.
[3] Josh. i. 10; iii. 2.
[4] Deut. xvi. 18.
[5] 2 Chron. xix. 11; xxxiv. 13.

as distinguished from the larger, is *Beni* (sons), as for example the name *Beni Rechab* (sons of Rechab) expresses that that body are dependents on the tribe which was or is Rechab's. The form of government in these tribes is patriarchal, but it is greatly modified by aristocratic influences; for the families of the chiefs have privileges by right of birth, which give them great weight; still the forms of a democracy are preserved, for sometimes the whole tribe is summoned to adjudicate upon an important question, and the decision is obtained by a majority of votes. The authority of the chief is very often absolute, and when he is a man of valour, and of a firm and imperious spirit, he can carry his power to excess; still, sooner or later, he generally expiates in his own person any injustice that he may have committed. At his orders the tents are struck, and war or peace is made; but he generally consults either the principal persons or a general assembly of the tribe on these points. No pay is attached to his office, he has only the produce of his own flocks, a share of the plunder taken in the forays which he leads, and a toll from the caravans or parties of travellers who cross his territory. As a set-off to this, many expenses fall upon him, such as the entertainment of allies, and of all who visit the tribe on matters of business. It is his duty to offer to his guests pipes, coffee, milk, bread, rice, and sometimes a roasted sheep. If he is not liberal, his valour will not make much impression on his people, and his authority will be endangered; for the Arab, ever

poor and hungry, places the generosity of his leader above every other quality, and will lay down his life for an open-handed chief. A popular sheikh passes his days among his people without dread of harm, for in general he relies more on their regard than on their fear; if he were to oppress them they would abandon him to enter another tribe; and his relatives would depose him and take his place, without any risk of hindrance from foreign forces.

Let us now consider the position of the chiefs of the husbandmen, or of the villages. These are usually elected and deposed by the people of the country, but Surraya pasha, during his rigorous rule, was able to degrade some from their offices, to send them to the galleys, and elect others in their places of his own free will. It is doubtful, however, whether others will be able to follow his example. The chiefs of the villages possess administrative and executive power in their respective districts; they are like feudal chieftains, and can do as they please when once they have purchased the protection of the government at Constantinople, and of the pasha of Jerusalem. Hence with them the strong oppress the weak, and in consequence blood is shed, fields are laid waste, flocks are ravaged, and, in a word, every injustice and barbarity is perpetrated, without the sufferers being able to obtain redress; since by the tyrant's gold, the heads of the government have been rendered deaf to their cries and blind to their wrongs. Some of these chiefs enjoy a high reputation, and gather around themselves many of the less powerful,

so as to be able to bring a strong force into the field against the government: when a quarrel of this kind breaks out, the discord that usually reigns in the country ceases, and all unite in opposing the common enemy. This was the case when Ibrahim pasha invaded Syria; he gained the victory indeed, but after no slight loss; and as soon as ever he withdrew, things returned to their former condition. Therefore the chiefs of the husbandmen also resemble those of antiquity in their influence in the country, in receiving the taxes, and taking the census of their inferiors for the government at Jerusalem.

Attached to the persons of the chiefs, both among the Bedawîn and Fellâhîn, are certain men who have great influence on account of their superior education. This consists only in a knowledge of reading, of writing, of particular passages in the Koran, and especially of prayers. These are the scribes, secretaries, and Imams, who, as of old, carefully preserve the genealogies, not only of the men, but also of the horses of the tribes; they are well acquainted with all the traditions; make proclamations of war and of peace; promulgate orders communicated to them by the chiefs; are present not only at the public assemblies, but also at the private councils; sing the prayers in the rites of Islam, and are the most polished villains, the most accomplished knaves, and the most illustrious scoundrels of the crew: so that the sole difference between them and their predecessors in old times is that the latter were just, upright, and honourable men, while the former, though generally

faithful to their chiefs, are in every other respect venal and untrustworthy.

'The chiefs of the villages in Palestine appear to me to occupy a similar position in the country to the 'kings' so frequently mentioned in the earlier Bible history; as, for example, those of Sodom, Gomorrah, Admah, Zeboim, and Zoar, who banded together against Chedorlaomer[1]; or those of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon, who formed a league against Joshua[2].

TRIBUNALS. ADMINISTRATION OF JUSTICE.

The Hebrew courts of justice were held in some public place, or in one of the gates of the city, in the presence of the multitude[3]; the appointment of a separate building for the Sanhedrim was a later arrangement. The usual time for holding the court appears to have been the morning, when a greater number of people could attend[4]. The judges did not receive any pay, and were strictly forbidden to accept gifts from parties interested[5], so that impartial justice was secured. The trial was conducted by verbal examination, and the jurisdiction was summary, but it must have been preceded by a rigorous examination[6]. In criminal matters the testimony of at least

[1] Gen. xiv. 2. [2] Josh. x. 3, cf. xii. 8—24.
[3] Gen. xxxiv. 20. Deut. xxi. 19; xxii. 15. 2 Sam. xv. 2.
[4] Jerem. xxi. 12. Ps. ci. 8. [5] Deut. xvi. 19; xxvii. 25.
[6] Deut. xiii. 14; xvii. 4.

two unsuspected witnesses[1], given upon oath[2], was requisite. In a civil question the testimony (upon oath) of a single witness was received[3]. The parties interested pleaded their own causes[4], but sometimes one of the bystanders spoke on behalf of the accused or of the weaker party; this was considered to be a righteous act[5].

Let us now compare with the above account the manner in which these matters are managed by the Arabs at the present time. The places where the sheikhs of the tribes or of the villages transact their business are always in the open fields, where every one can come and hear what is going on. If, however, the weather is unfavourable the meetings are held under a large tent, or in a suitable house, or even in a dilapidated church: generally a level spot is preferred which is situated at some little distance from the camp and the enclosures, and is in the neighbourhood of water: for this element is necessary not only for quenching the thirst of the speakers and the smokers, but also for the ablutions of those who have to offer prayers after the Mohammedan rites. At these tribunals suits and quarrels are adjusted, causes, civil and criminal, are tried, and treaties, levies of troops, taxes, questions of war or peace, in a word everything which requires the sanction of the chief or of the people, are debated, so that the same

[1] Numb. xxxv. 30. 1 Kings xxi. 10, 13. S. John viii. 17.
[2] Lev. v. 1. [3] Exod. xxii. 11.
[4] Deut. xxv. 1. 1 Kings iii. 16—22.
[5] Job xxix. 12—17; xxxiii. 23.

assembly is at one time a court of justice, at another a chamber of commerce, and at a third a parliament. In summer it is held either in the morning or in the evening, in order to avoid the heat of the sun. The discussions are public, every one being able to share in them; but the chiefs and their scribes differ greatly both in their qualifications and their virtues from those of the ancient Hebrews, for they sell their decisions to the highest bidder, and protect those who are likely to be useful to them. The trials are still conducted by word of mouth, but the sentences depend on the caprice of the chief and his counsellors. Practically no court of appeal exists, for the only one is that of the local government of the Porte; and there, where money is law, a poor man could do nothing. Besides, even if this court were incorruptible, it would have the greatest difficulty in arriving at the truth, owing to the venality of its subordinates, and, further, a peasant would never dare to accuse his sheikh of injustice, as he would ever after be a marked man and open to his vengeance.

The contending parties at a trial plead their own causes, and often come to blows in the court, to the amusement of the judges; who, when so disposed, separate the combatants by soundly thrashing them both with their pipe sticks. The litigants however are not the only speakers; they are accompanied by their respective relations and friends, who take part in the dispute[1], so that often the noisiest or the

[1] Ps. cxxvii. 5.

strongest band has the sentence given in its favour. The sheikh judges both civil and criminal cases; but in the latter, whatever the fault may be, he rarely pronounces sentence of death without consulting the elders of the district, and never decides without the evidence of at least two trustworthy witnesses; in the former, on the contrary, the value of the testimony is seldom closely investigated, and for a small sum of money evidence of any kind can be obtained; this is owing to the deceitful disposition of the Arab, who regards his words merely as a means of making money. In justice, however, to the nomad tribes I must here observe that they are very different from the peasants in their courts of law, their evidence, and their oaths; for with them any one who was found wanting in any of these matters, would, even if he escaped punishment, be considered by his tribe as an outcast.

There are several forms of oaths in vogue with the Arabs, and as they are not all considered of equal value, it is lawful to vary them as much as possible. One mode of swearing is by touching the hand and invoking God; another is by placing the hand on the head and invoking God. They summon Him as a witness to their veracity, call down evils on themselves if they are not speaking the truth, and the like. These oaths, however, are not worthy of much confidence, especially when they are made to a European; that, taken on their own beards, by invoking the anger of *Allah* (God) on them; and that, given by a man who has eaten

bread and salt and drunk water with the person to whom he swears, are the only oaths which are really binding upon them (especially upon the Bedawîn). It is owing to these two oaths, which I have frequently received on different occasions, that unlike many other travellers in Palestine, I have no story to tell of perils encountered in my numerous and lengthy excursions, and am unable to describe how I saw robbers, made ready my weapons, prepared for an attack, and spent the night in firing shots. How many travellers there have been, who, in the belief that they were assailed by an enemy, have wasted the precious hours of sleep, to say nothing of powder and shot, in firing at bushes and stumps prepared beforehand by their escort, who knew very well with what kind of people they were dealing! The reader must excuse this digression, as the information, if ever he visits the country, may be useful to him at some future time.

PLACES OF REFUGE.

It was probably with a view of preventing the abuses of a custom, too deeply implanted to be eradicated, of avenging, as a point of honour, the death of a relation on the person of the slayer, that the Hebrew legislator appointed certain cities, to which any one who killed his fellow without premeditation, could fly for refuge until the case was investigated[1]. These cities were six in number[2],

[1] Exod. xxi. 13. Numb. xxxv. 11. Deut. xix. 3.

[2] Josh. xx. 1—9.

situated at nearly equal distances and easy of access. There the slayer, if acquitted of the guilt of deliberate murder, remained in safety until the death of the high priest, when he was considered to have expiated his fault and could return home without fear of molestation. If however he was adjudged to be guilty of murder, he was delivered to the avenger of blood, on whom devolved the duty of executing the sentence[1], or failing such an one, the punishment was inflicted by the judges themselves.

At the present day there are no regularly appointed cities of refuge, but a similar custom still prevails. It often happens that when a man has committed a crime, or killed some one either by accident or design, in his own village or in the public road, he has no safety except in flight; for otherwise he would undoubtedly be the victim of the first outburst of rage on the part of the friends of the person injured or killed. Accordingly the fugitive betakes himself to another district, and there, presenting himself before the chief, confesses his crime; after which all the inhabitants are bound to protect him until he has stood his trial. Sometimes even the governor of the pashalic demands the fugitive, but is unable to obtain him; although he may resort to harsh measures against the chief and people of the village which is protecting him: were they to yield, they would be generally execrated and detested for betraying one who had fled to them for refuge. Sometimes the governor insists on his demand, and

[1] Deut. xix. 12.

sends a detachment of soldiers to the district, to be quartered there until the man is given up. This, however, is all in vain, the fugitive is sent to another village, and the people endure the penalty cheerfully, even though their chief and their principal men be thrown into prison; so that the governor is at length obliged to acknowledge himself foiled, and respect the rights of sanctuary. If he had recourse to arms, the event would be uncertain; for however insignificant the village might be, assistance would be sent to it from all quarters, even from those who were previously its enemies. Sometimes the fugitive, being hard pressed by his pursuers, is compelled to take refuge in the first house that he approaches, which may happen to belong to one who is his bitter foe; nevertheless the owner at once becomes his protector, for if he were to fail in fulfilling this obligation, his fields would be ravaged, his fruit-trees destroyed, and when he was utterly ruined not a hand would be moved to assist him. If, however, he is constant in the discharge of his duty, he looks unmoved on the mischief done by his enemies, knowing that he will be fully recompensed for his losses and will gain greatly in popularity.

The Arabs recognize this custom of taking sanctuary, not only in their villages and their houses, but also in the streets and even in fights, as I proceed to explain. It may chance that a native or a European has fled for refuge to a village, that engages in war with another in which are enemies of the fugitive: under these circumstances flight would be dangerous,

by reason of the ambuscades on the roads and the continual forays; yet it is necessary to provide for his safety, because if the place were attacked by a superior force he would fall a victim. If he were sent away under an escort of men, they might be attacked and overpowered either in going or returning, and the village thus be imperilled by the loss of its defenders. He is therefore put in charge of two women, and with this feeble guard he is perfectly safe; for it is a point of honour with an Arab not to lay a hand upon anything which is under the protection of a woman. Still it may happen that the fugitive after leaving his escort is in danger of capture; in that case he calls to his pursuers, naming some chief well known to them, "Take care of me, I place myself under the protection of sheikh Salem" (for example). Forthwith they lead him to the person whose name he has used, and await his decision. If they in any way disregarded the demand, and it came to the sheikh's ears, he would be excessively enraged at the despisers of his name, as he would suppose that they had acted thus through fear that he would not do justice. Again, when an Arab is attacked and hard pressed, he can free himself from his enemies by tying a knot in one of the cords which form the fringe of the handkerchief (*kefie*) worn on his head and uttering the name of *Allah* (God). Of course this means of escape is difficult in practice, as it is no easy matter to do, when attacked by several persons at once; if, however, a fugitive can accomplish it, his assailants are in a moment changed

into his protectors; they take him out of harm's way, and put him in a place of safety, in the tents of their women, if there is none other; there at any rate he is quite secure, as these are an inviolable asylum. Afterwards the matter is calmly investigated, and if the accused be found guilty and be unable to redeem himself, he is given over to his enemy. These customs shew how tenaciously the Arabs have adhered to the practice of the ancient Jews in the rights of sanctuary.

OF DIFFERENT PENALTIES.

Besides expiatory sacrifices and excommunication, three kinds of punishment are mentioned in the law of Moses: these are death, chastisement, and fine. The *lex talionis*[1] was the chief principle in punishing offences with the Hebrews, and it will be seen that the same is still in vogue with the Arabs. Death was inflicted (1) by stoning; a mode of execution frequently mentioned in the Bible[2], though without any details as to the manner in which it was effected. The Mishna informs us that the criminal was cast down at the foot of a stage double the height of a man, whence stones were hurled down upon him. This punishment is never inflicted by the chiefs in Palestine, but it appears that criminals are sometimes clandestinely put out of the way by this means, and buried under a heap of stones, as skeletons are

[1] Lev. xxiv. 19.

[2] Deut. xvii. 5. Josh. vii. 25. Acts vii. 58.

found in the fields concealed in this manner. (2) Death by the sword, the manner of which was not prescribed in the law, but after the captivity it was by decapitation. So perished the murderers of Saul[1] and Ishbosheth[2], the traitor Adonijah, the hoary assassin Joab[3], and, in later times, the apostle James, the brother of John[4]. Among the Arabs there is no regular executioner, but either the person who has the right of vengeance, the chief himself, or one of his intimate friends, carries out the sentence. This is quite in accordance with the customs of the ancient Jews, with whom, as may be seen from the passages cited above, the king sent one of his officers to perform his decree. Among the Jews the corpse was hung to a post or a tree until the evening[5], when it was taken down and either burnt[6], or buried under a heap of stones[7]. The Arabs behead the criminal, and afterwards divide the body into several pieces, which they hang up in the places where his crimes have been committed; and those who demanded the "price of blood" dip handkerchiefs in the gore, which they shew to their relations and friends as a proof that vengeance has been obtained. (3) Strangulation; this penalty, found in the Talmud, is not mentioned in the laws of Moses; it was not introduced until after the captivity. All these punishments were inflicted by the Hebrews at a distance from dwellings

[1] 2 Sam. i. 15.
[2] 2 Sam. iv. 12.
[3] 1 Kings ii. 25, 31, 34.
[4] Acts xii. 1, 2.
[5] Deut. xxi. 22, 23. Josh. viii. 29; x. 26, 27.
[6] Josh. vii. 25.
[7] Josh. vii. 26. 2 Sam. xviii. 17.

in order that the land might not be polluted. The Arabs execute them at the place where the tribunal has been held.

Corporal punishment among the Hebrews was usually inflicted by blows of sticks or rods, which were received lying flat on the ground[1]; the number of blows was not to exceed forty[2]. It was not considered to be a disgrace. This mode of punishment is constantly practised with the Arabs. As soon as ever the sentence is given by the sheikh, the spectators, whatever may be their rank, assist the executioners; the man is laid down flat with his face on the ground, and either bound or held firmly in that position; his feet are then fixed between two bars of wood so that the soles are turned upwards, and on them blows (often more than forty) are inflicted with a kurbash, that is a whip of hippopotamus hide. This punishment, owing to its frequency and the great number of those who undergo it, is not considered to be a disgrace; were it so Palestine would be full of infamous persons, as very few, either of the common people in the cities or the labourers in the country, have escaped it. Another kind of corporal punishment of the highest antiquity, resulting from the *lex talionis*, was authorized by the law of Moses. Whoever had wilfully injured his neighbour in any member of his body, was condemned to suffer a similar mutilation[3]. A pecuniary compensation might however be made, instead of undergoing

[1] Deut. xxv. 2. [2] Deut. xxv. 3.

[3] Exod. xxi. 23—25. Lev. xxiv. 19, 20. Deut. xix. 21.

the penalty, for everything short of murder[1]. This law is still in vogue among the Arabs, and I have often been called upon to act as judge, when a quarrel had arisen between some of my builders, stonemasons, or excavators, and had resulted in some one being hurt and obliged to leave off work. If the sufferer had not himself provoked the strife I always, in concert with the chief, inflicted a fine upon the offender, proportionate to the time lost by the other. Sometimes, however, this right of retaliation is demanded by the Arabs when they have not the slightest claim to it. In 1859, when I was repairing the road from Jaffa to Jerusalem, two miners, owing to their own imprudence, were hurt by an explosion; whereupon their relatives ran howling to my tent, demanding compensation for the loss. I was willing to assist them, but they claimed the rights given by the law of Moses; and as I was unable to make them sensible of their mistake by kindness, I applied the "stick law," which soon convinced them of their error. On another occasion when I was directing the buildings of the Convent of the Daughters of Sion, a boy was hurt by a fall. I was anxious to send him to the hospital, but his father would not consent until he had received a similar lesson. The Arabs have a fixed tariff for each member, so that anyone who has money can easily make compensation; but whoever is without this "golden ointment" had better seek safety in flight, unless he wishes to undergo the sentence of the ancient law: "If a man

[1] Numb. xxxv. 31.

cause a blemish in his neighbour; as he hath done, so shall it be done to him."

Lastly, a fine was used by the Hebrews to make amends for various injuries done unintentionally to person or property; the amount depended on the nature of the hurt. This penalty also exists in the Arab traditional code of laws, and is often inflicted on anyone who has the means of paying it, because the receiver of the fine, whether it be in money or in goods, is always bound to hand over a certain portion of it to the chief who has pronounced the sentence. It happened one evening as it was getting dusk that a man near Cana in Galilee fired, as he thought, at a jackal, but unfortunately killed an ass. He reported the accident to the chief, and the owner of the beast was summoned; an arrangement was made, and it was agreed that the marksman should pay 100 piastres as compensation. When he gave the fine into the chief's hands, the latter asked in what place the beast was killed, and on hearing that it was on a piece of waste land, he put the money into his own purse, considering himself the owner of the ground as chief. The victim of this rascality began to cry out and bemoan himself; and the tyrant would perhaps have fined him too, if I had not got him out of the place by fair words and a little money. I could produce many like instances to shew that in Palestine the eyes of justice are wide open.

Imprisonment, as a punishment, is not named in the law of Moses[1]. We find it, however, men-

[1] In Lev. xxiv. 12 the 'putting in ward' is for security before the sentence.

tioned in the days of Jeremiah[1]. There are still no prisons even in the large villages; and all that there are in the land belong to the local government, so for that reason I need not notice them. When a criminal is captured in the country he is at once brought before the chief and tried; and if it happen that the trial is deferred for a day, the latter keeps him fast bound in his own house under the eye of a trusty guard. If it is a civil offence that has been committed, such as a refusal to pay a debt, or a tax, or the like, payment is at once required; and if the accused has not the means he has to give surety, or in default of that is released upon a promise of discharging his obligations as soon as possible. A knowledge of the consequences to himself if he break his word, and to his relations if he run away, ensures his keeping his faith. We see then, from what has been stated, how close an agreement there is between the Arabs and the Hebrews on all the matters discussed in this article.

HOMICIDE AND THE PRICE OF BLOOD.

Quarrels are frequent among the Arabs, but they are accompanied with more noise than hurt. They are very slow to shed blood, because a murder is the beginning of a long series of reprisals between the families of the slayer and the slain. The law of *Jar* (retaliation) exists in the country in its most implacable rigour, and whoever failed in acting up to it

[1] Jer. xxxvii. 15.

would be deemed a nidering. It is not disowned even by the Christians; and if sometimes they do not carry it into full force, this is not owing to the desire of the injured party, but to the clergy, who exert their utmost influence on the side of peace, and allay the strife with money. This charm will teach the Arab to grasp readily the hands of the slayer of his father or his son, saying, "Such an one has killed my father, but he has paid me the price of his blood." Otherwise, if the price be not paid, the murder is avenged from tribe to tribe and from country to country, so that not only is the life of the slayer in danger, but those of all his relations, however distant they may be, so long as there is blood between the two families. When the parties thus embroiled belong to the same tribe or country, they can be set at one again without much difficulty, but if they are of different places, and the "price of blood" is not immediately paid, the strife is handed down from generation to generation, and sometimes is the cause of war on a large scale. If a murderer be slain, his parents, though he has not paid the price, are not the less bound to revenge his death; and so the quarrel is perpetuated until the debt be discharged, which is seldom done without the loss of more than one life. This severe law also applies to wounds, to deaths caused by animals, and to killing cattle, but in these cases matters are more readily arranged. These customs are sufficient to explain why it is that there is no permanent peace between the people of Palestine and the nomad tribes, and that attacks are made

from time to time; for in these fresh blood is shed and the difficulty of making peace greatly increases. The law of retaliation in the East is analogous to the custom of duelling in Europe; a brutal and stupid practice, which has never been in vogue among the Arabs, the only thing at all resembling it being a combat between two small bands of picked warriors, or two champions in the presence of hostile forces; but this is done in order to save greater bloodshed, an end which certainly cannot be attributed to a duel.

When life is taken the slayer must at once abandon his own neighbourhood, and, accompanied by his relations, place himself under the protection of some sheikh, who is able to defend him. The next day after arriving at the place of refuge, he requests the principal persons of the tribe to visit the family of the slain man to obtain a truce. If this is arranged, the family of the slayer take a sheep, a quantity of rice, butter, salt, and wood for cooking, and with these go to the house of the dead man; there the two families, expressing in their looks the deepest sorrow together with some other persons (among whom are the sheikhs of the two tribes or their representatives), eat the meal. When they have finished, they treat of an extension of the truce; and if this be granted the maintenance of order afterwards rests with the chiefs. If during the truce any member of the family of the man that was killed, insults, strikes, or slays, one of the other party, the chiefs, who guaranteed the compact, have the right to demand the price of blood, or to kill four persons of the party that has broken it.

If, by chance, the chiefs are not strong enough to punish the aggressors, they must demand aid from the sheikhs of the neighbouring villages, who, although they may previously have been hostile to them, are bound to send the strongest force in their power to aid them in avenging their injured honour. It may also happen that during the truce some member of the family that has lost a man steals something belonging to the other side, with a view of beginning to help himself to the price of blood (which as yet is not fixed). In this case the law of the country orders that the thief or his relations shall restore the thing stolen fourfold[1].

Not unfrequently the family of the homicide remain in their own country, in order not to abandon their occupations. They must then place themselves under the law called "the nine days of sleep." This requires that during the nine days after the crime they must visit the parents of the dead man, present them with 90 piastres (about 15 shillings), besides a sheep, rice, butter, salt, and wood enough for cooking these. These provisions are solemnly eaten, and the relations of the slayer are obliged to listen to the praises of the dead man from the mouth of his people, which are recited in order to enhance his value and increase the price of his blood. These they must not controvert, lest they should give fresh offence. They must pass the rest of the day after the repast and the night following in the dead man's house in order to shew that they took no part in the crime, and that

[1] Exod. xxii. 1. 2 Sam. xii. 6. S. Luke xix. 8.

they put entire confidence in the faith of those who might lawfully be at enmity with them. The next day on departing they give the 90 piastres as an earnest that they are ready to pay the whole "price of blood;" and from that moment the homicide alone is pursued; but he is by this time in a place of refuge, whence, by means of friends, he can arrange terms to restore himself again to freedom. During the time of the truce he must not leave his place of refuge, but must endeavour to obtain from his relations and friends the means for paying the "price of blood," the amount of which is nearly known, as it is fixed by custom both for men and women at sums depending upon their age, strength, and rank. When this is ready he takes five sheep, with butter, salt, wood, and pieces of silk to the value of 100 piastres, and goes with his relations and friends, accompanied by the chiefs of the villages, towards the family of the dead man. On drawing near, the elders take his turban from his head and hang it about his neck, in which condition he and the whole company present themselves before the other party, and ask pardon for the wrong that has been done. They receive him calmly, uttering a few stifled groans. When the meal is ready it is eaten by both families in perfect silence, and with looks of sorrow. After it is concluded, the family that has been injured assembles apart in some open space, and invites the homicide and his party to come thither. He takes the strip of stuff that forms the turban of one of the other family, and, after fastening it to a stick, presents it

to the chiefs who have guaranteed the truce; thereupon they turn to the mourners, and say, "We conjure you to tell us what price you ask for the blood of your slain." They reply, in general, about 20,000 piastres. The chiefs then join them, and tie 20 knots in the above-mentioned strip, as a mark of the number of thousands that have been demanded The chief repeats the question, entreating them by the love of such an one, mentioning some person whom he knows to be loved, respected, or feared, by the family who fix the price; this is continued until only six knots are left, which imply that the sum is reduced to six thousand piastres. This, together with the above-mentioned silk, is then handed over to the mourners. The money is divided by the chief of the family among all the persons who have an interest in it, including even a male child who may have been born the night before, but excluding all the women. When this is done the relatives of the homicide say to those of the victim, "Lo, we have paid the price of blood according to the number of the knots left in the band of the turban, let us know who will be surety, and will pledge his faith to maintain concord between our families." One of the chief men on the other side comes forward and cries, "I make myself responsible before God for the maintenance of peace, and pledge my honour between the two parties." After this the homicide pays 500 piastres to him and replaces the band on the head of the lender, offering him a bakhshîsh; and then all depart to their own homes.

If the homicide, owing to poverty or any other

cause, is unable to pay the whole price, he must produce a surety who promises that the sum shall be made up in a certain time; and if, when the time is past, the debt be not discharged, hostilities recommence, and the injured family have the right of killing a man of the other side, as they consider that the treaty made in a public assembly is then broken; moreover, those who have given the pledges are added to the number of the enemy.

Sometimes the family of the slain can refuse the price of blood, and avail themselves of another law, saying to the person who comes to mediate, "We do not want money for the blood of our relation, but we choose that the whole family of the homicide shall be sold to us." If these give their consent, the matter is arranged in the following manner. They provide themselves with two or three sheep, with rice, butter, salt, and wood, sufficient for preparing a repast for the guests who will be present, and with these they go to the dead man's house. After the repast, his nearest surviving relations clothe the next of kin to the homicide with dresses of silk or commoner materials. If the homicide is without relations, he is sold himself. From this time the family that is sold pays its share of all the losses sustained by the dead man's family, but does not participate in its gains. If, however, any member of the homicide's family does not choose to be sold, he takes a sheep, rice, butter, and wood, and with these betakes himself to the door of the principal chief of another district or tribe, and entertains him at dinner; where-

upon the chief gives him a dress, and thus, as it were incorporating him into his clan, becomes from that instant his defender and protector. Lastly, the homicide who saves his own life, either by paying the price of blood or by selling himself, affixes a pole bearing a turban to the roof of his house for seven days, as a sign that he has paid the debt and redeemed himself.

If a man has unfortunately killed a woman, he conforms to the same customs as regards the truce, but the price of blood in this case is never more than 2000 piastres[1]; the greater part of which is given to the relations of the woman, the husband receiving 800 piastres, and a silk dress. If the woman was pregnant, and the offspring would have been a boy, the slayer has to pay as if he had slain a man, and the price is received by the husband; but if it would have been a girl, he pays as if he had killed two women, and the father receives the full value of the daughter; in each of these cases the husband takes the 800 piastres for the wife. If a maiden is killed, a sister of the slayer is given by her family to the brother of the slain as his wife, or if this be impossible, the price of a woman has to be paid, in the way mentioned above. Such are the principal customs among the Arabs, both settled and nomad, with regard to the price of blood.

[1] Lev. xxvii. 4.

LAWS CONCERNING ADULTERY AND SIMILAR CRIMES AMONG THE ARABS.

If a man has dishonoured a woman, and she has resisted to the utmost of her power, she is held innocent, and the ravisher has no safety except in flight; for, as soon as his victim has told her relations, they all seek to be revenged, not only on the malefactor but also on all who belong to him[1]; so that he must have recourse to the same means as in the case of a murder. If he is taken in the act by the woman's relations, he is instantly slain; but if he contrives to escape, he may make a truce in the manner which I have already described, and is under the same laws and liable to the same penalties, whether his attempt has succeeded or not. If a free man force a virgin, he must marry her, but he must pay twice "the price of her virginity" to her parents[2]. If, owing to any lawful impediment, the seducer is unable to marry her, he must pay as if he had killed a man. He is also liable to their vengeance for the insult, and therefore must take the usual means to reconcile himself with them. If the woman consents to the crime, she is put to death by her nearest relations[3]. If they were to refuse to slay her, the whole family would be dishonoured, and would be spurned by every one; they would lose every civil right, would never find a protector, and the daughters would be unable to

[1] Deut. xxii. 25—27. [2] Exod. xxii. 16, 17.
[3] Deut. xxii. 22. Ezek. xxiii. 45—48. S. John viii. 4, 5.

procure husbands or the sons wives; whereas the stain upon their honour is washed away by the blood of the guilty woman.

The sentence of death in this case is executed in the following manner. The family collects together the greatest possible number of sheikhs and persons of consequence, with all its relations and friends, in an open place, whither any one can come. Then when they are assembled, one of the heads of the family exclaims, "God has not allowed my family to live free from grief, but He too grants to me to avenge the shame brought upon my house;" he then relates the circumstances which have brought them together, and adds, "My honour and that of my family shall be purified this day by means of this sword which I hold in my hands." The guilty woman is then led forth, is laid upon the ground, and her head severed from her body by the hands of her brother, her father, or her husband, as the case may be. The executioner then walks thrice between the head and the body, crying aloud each time, "Lo! thus our honour is left unstained!" After this the relations of the victim approach and dip their handkerchiefs in her blood, repeating the same words, without manifesting the slightest emotion. If, however, any kind-hearted man wishes to save her life, he can do it, provided he be not one of her relations, in the following manner. When the adulteress is led forth to death, he approaches her and says, "Wilt thou repent of thy fall? if thou wilt I can defend thee!" Of course she replies in the affirmative; she

then continues, "If thou takest me under thy protection, I give thee the right to cut my throat if I commit the sin again." The man then stands forth in the middle of the assemblage, takes off his clothes, and when he is perfectly naked says, "I declare that from the time when I began to walk, I have never seen this woman commit a crime; if then she has done this, it is certainly an evil spirit who has tried to work her ruin, and I redeem her." The whole concourse burst into cries of joy, exclaiming, "Be thou happy, O noble man, blessed be thou of God in thy family, in thy cattle, in thy fields; be thy days prolonged for the charitable deed which thou hast done!" The tragic scene is changed at once; amid the general joy the woman returns to the bosom of her family, and no one has any right to cast her past fall into her teeth.

If, however, she is not fortunate enough to find a protector and expiates her crime by death, her body is cut in pieces by her relations, which are thrown into a ditch without the slightest sign of sorrow, without funeral rites, and without any thing to mark the spot where they lie.

VARIOUS LAWS.

If a person fall from the wall of his neighbour's house and is killed, his relations become owners of that wall, but can exact no further penalty. If any one is killed by a beast his relations have a right to it, provided that it was not previously known to be

dangerous; if, however, it was, the owner has to pay a third of the price of blood according as the victim is a man or a woman[1].

If, in a quarrel, a man destroys an eye of either a man or a woman he must pay half their respective 'prices of blood[2].' If he strikes another on the hand, or arm, or foot, or leg, so as to inflict a severe wound or destroy the limb, he is obliged to fly as if he had committed a murder, and treat for a truce. When this is granted, he takes the provisions which I have already mentioned several times, and goes with his relations and friends to the house of the wounded man. On his arrival the leech is called, and he is compelled to pay all the expenses of attendance and medicines as well as the value of the wounded man's time (calculated according to his earnings when well) until he is able to return to work[3]. The truce lasts until the man is cured, and the affair is generally concluded by one or two dinners at the cost of the giver of the wound. If, however, the injured man loses a limb or is disqualified from following his avocation, the chief of the district obliges the other to pay a thousand piastres; these are taken to the sufferer's house, together with two silk dresses, two sheep, rice, butter, salt, and wood; and after a repast, to which the relations and friends of both families are invited, the one gives to the other the money and the dresses, and pays besides all the ex-

[1] Exod. xxi. 28—31.

[2] Exod. xxi. 24, 25, 27. Lev. xxiv. 19.

[3] Exod. xxi. 18, 19.

penses of his illness and a compensation for the time he has lost during the truce. After this the injured man gives in return a written security, in which he promises upon his honour and upon the word of the sheikhs who have made the peace, that he will not hurt his adversary in the time to come either by day or night, either in his own person or in that of any member of his family, either in his herds or in his trees; nor will he incite another to be his avenger. If, after this promise, he fail in any one of the conditions by robbing, striking, or otherwise harming his enemy, then the chief, who guarantees the maintenance of the treaty, compels him to pay fourfold for the wrong he has done, and to make amends for all the mischief which may result from his breaking the laws and setting at nought the authority of the chiefs who have arranged the peace between the two.

THE COST OF A KISS AT HEBRON.

When I was visiting Hebron in company with some Armenian gentlemen in 1856, a dreadful instance of the working of the "price-of-blood" law, which occurred on the day of our arrival, struck with horror all the inhabitants of the country, excepting those who had exacted the penalty. The circumstances were as follows; a youth of eighteen met in the fields a girl of fifteen, who was already betrothed, and tried to kiss her against her will. She told her parents and her future husband, and they were so

enraged at the affront, slight though it was, that they demanded the youth's life as a sacrifice to their wounded honour. Unhappily the two families belonged to different districts, and consequently were enemies; so that all the efforts made by the sheikhs, the elders, and even the government to arrange the matter were unavailing; although the relations of the unfortunate youth were willing to pay a very large sum of money, far above that which was usual in a case of that kind. The avengers would have nothing but blood. Deprived of all hope, the youth's father assembled his relations and friends in an open space on the west of the city, and invited thither the avengers. They came; again he entreated them for the life of his only son, offering them all that he had. It was in vain; he was refused. Drawing his sword he struck off his child's head and without a tear uttered the words, "Thus wipe I away every stain from my family." This said, he instantly swooned away. His friends restored him to life, but reason had fled!

In a few days' time, a quarrel broke out between two clans in Hebron, and either by chance or by design the avengers, who had so mercilessly demanded the youth's blood, were all slain; not one, with the exception of the betrothed couple, being left alive. Is it not true that "whoso sheddeth man's blood, by man shall his blood be shed[1]"?

[1] Gen. ix. 6.

LAWS CONCERNING ROBBERY.

When any one captures a thief in his own house, he must bind him and take him before the chief of the district, who, if the evidence be sufficient, condemns the malefactor first to pay a fine of 500 or 600 piastres for entering a house with felonious intent, and secondly to repay fourfold whatever he may have stolen. If the owner of the house wounds or kills the thief, he will have to pay the 'price of blood,' and will not be allowed to plead extenuating circumstances; but if the thief wound or kill the other, he will go unharmed unless the family he has injured can bring sufficient evidence against him. Whoever is detected robbing a field planted with vines, olives, figs, or the like, is condemned to repay fourfold whatever he has stolen.

It is then, I think, evident that although in some particulars the laws, which now prevail in the country of Palestine, differ from those which governed the ancient Jews, yet still they are identical with them in their general principles, and may fairly be supposed to have taken their origin from them.

CHAPTER VIII.

THE ARAB MODE OF PAYING A DEBT.

It not unfrequently happens among the Arabs, both Fellâhîn and Bedawîn, that a man who has borrowed money of another is unable to repay it at the proper time, either owing to unavoidable poverty, or because the money was obtained with fraudulent intent; a thing by no means uncommon even among very intimate friends. When the debtor is unprovided with the means of meeting his obligations, he visits his creditor a few days before the debt becomes due, in order to obtain an extension of the time; a request which is never refused, as a present of money or food is generally made in return; without this however it is granted in a case of real distress. When the new period is run out, if the debt yet remain unpaid, the creditor, accompanied by two of his relations, goes to the debtor's house, as if to pay him an ordinary visit. The host is obliged to set before them a good meal, with coffee and pipes; the conversation runs upon indifferent matters; but at the

moment of leaving, the creditor, while thanking and complimenting the master a thousand times on his hospitality, says "My dear brother, mind you don't fail to bring before the day after to-morrow the trifle of money that you owe me." If this hint produces no effect, he returns with six others, whom the debtor has to entertain, and at their departure the above words are repeated with the addition, "Three days more are past, and the interest of them must be paid." If a third visit be necessary, the number of attendants is increased to twelve, and these, after regaling themselves, with one accord urge their host to pay the debt. If he replies that he really has not the money, he is advised in a friendly way to dispose of his cattle, his corn, or something else to make up the sum, and is allowed three days to arrange the matter. If the money is not paid at the end of this time, the creditor, with the consent of the chief of the village or the tribe, may take a sufficient quantity of these things to repay himself, without the debtor having any right to complain of being thus deprived. This custom, so common in Palestine, very often produces much ill feeling, which vents itself in destroying crops, cutting down trees, and other acts of wanton mischief. It is not, however, in force in the cities, for there the authority of the Porte prevails, and justice or injustice is done at the will of the man in office.

THE BLOOD OF CHILDREN.

In Palestine, as in the whole of Syria, especially among the ignorant Christian population, a most unfortunate prejudice is current, that the Jews, just before their Passover, try to get hold of Christians, especially of children, in order to mix their blood with unleavened bread; since, without this condiment, it would not be prepared according to the directions in the law of Moses. Unhappily this absurd fancy is not scouted as it ought to be by too many of the priests and monks of the Eastern Churches; so that sometimes the Jews are exposed to insults which give rise to serious disturbances, without having afforded by their conduct the slightest ground for such an imputation. If the Eastern clergy studied their Bibles, they would soon discredit these fables; but, as few of them know anything about that book, they are not the persons to abolish prejudices, which they foster by their preaching to the faithful from morning to night; certainly they cannot know that it was the blood of a lamb, not of a man, which was to be sprinkled on the door-posts and lintel[1], and they even seem to believe that heathen leeches prescribed baths of children's blood as a cure for leprosy[2]; per-

[1] Exod. xii. 22.

[2] Brev. Rom. in festo S. Silvestri, Lect. IV.

haps too they have heard of some Rabbinical books[1] in which it is said that Pharaoh bathed in the blood of children to cure his leprosy, and that his magicians ordered the same remedy for another disease, and have transformed Pharaoh into a Jew, and the children into Christians. This is no exaggerated accusation, for I have heard greater absurdities from the lips of the Greek and Armenian monks in Jerusalem: for example, they have shewn me the place where Melchizedek planted the first olive after the Deluge, and where he first made bread, and a thousand similar absurdities.

However I will give an instance of the popular belief in this falsehood, which fell under my own notice. One day in 1858, on going out of my house in Jerusalem, I saw a very respectable Jew running at full speed, pursued by some Arabs, who as soon as he reached me claimed my protection against his assailants. These tried to drag him away from me; I asked what was the matter; but had only yells and incoherent exclamations in reply; so I determined to place the Jew inside my own doors for security. The Arabs, however, resisted, and though I was close to home I should not have been able to defend him had not my European servants arrived upon the scene; this reinforcement turned the tide of battle, and the enemy quickly fled, not without torn beards and conspicuous bruises from our cudgels, as a

[1] One hundred and fifty Israelitish children are said to have been killed every day, and the king to have bathed every morning and evening in their blood.

warning for the future. When I got the Jew safe within, he told me the reason of the disturbance. As he was walking through the town he found a little boy crying, and stopped to ask what was the matter. He found that the child had lost his way, so he took him by the hand and went to help him to find his home. Some men, however, came up, and rudely snatched the child from him, saying, "You have taken him to kill him, and you shall smart for it!" Thereupon he took to flight, and happily met me. After hearing this I returned to the street and found that the vanquished enemy had returned with reinforcements, and were waiting to demand the Jew from me. I shewed them very plainly, more by actions than words, that they were not going to have him; and to pacify them suggested that I would take him to the governor to be imprisoned. This proposal was joyfully accepted. I took the frightened man, and, accompanied by the Arabs, went to the governor's house; where I placed them all in the custody of the police, and then went to see Surraya pasha. I informed him what had happened, and after a short examination the Jew was released and the Arabs sent to prison.

On another occasion two Jews were accused of endeavouring to obtain possession of a Greek pilgrim, but when the governor investigated the question it was clearly proved that they were innocent, and that the man was trying to rob their house. The Jews in the East, as I have had proof over and over again, seek not to destroy the life of others but to preserve their

own, enduring with meekness, constancy, and patience, the insults and injuries which they receive from Christians and Mohammedans alike.

CUSTOMS OF THE ARABS IN TIMES OF GRIEF AND MOURNING. FUNERAL DIRGES.

The Arabs have taken all their modes of manifesting sorrow and mourning from the Hebrews, as is easily proved by comparing the habits of the people at the present day with the accounts in the Bible. When a calamity befalls a family, all their relations, connexions, and friends, immediately hasten together to console them. This undertaking is commenced by sorrowing with them and exhibiting every antic sign of grief that comes into their heads, and is concluded by eating. The modes of expressing afflictions, public or private, are as follows; first they break out into desperate cries which are heard at a great distance[1], and sing at intervals mournful dirges (some of which will be found further on), imitating the ancients in this matter also[2]: then to rest their wearied throats, with sad faces and among clouds of tobacco smoke they talk over their calamity, cursing their enemies, if they are the cause of it, meditating schemes of revenge, and imploring at every moment the aid of God, remaining all the time seated with the mourners on the ground, regardless of comfort, like the friends of Job when for seven days and nights

[1] Jerem. ix. 19; xxxxi. 15.

[2] 1 Kings xiii. 30. Jerem. xxii. 18; xxxiv. 5.

they sat by his side as he lay on the ashes[1]; thirdly, they put on their worst clothes, tear them, let their beards grow, and roll themselves on the ground, casting dust and earth upon their heads; the women dye their faces with black, uncover their heads, let their hair fall loose and dishevelled, frequently tearing it; and not satisfied with this, they scratch their faces and hands, and foam at their mouths; they knock their heads against the walls, and rage like maniacs among those engaged in offering consolation, who in their turn act in the same way. Compare with this Jacob mourning for Joseph[2], Tamar for her insulted honour[3], David, with his followers, for the capture of Ziklag[4], for the death of Saul and Jonathan[5], for the mortal illness of his child[6], and numerous other instances in the Bible. Had the prophet Jeremiah revisited Palestine in the years 1856 and 1857, when the south of Judæa was distracted by civil war, and villages and fields were constantly being ravaged, he might have again exclaimed "Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up[7]."

When any member of a household dies, the whole family, relations, and friends, assemble at once and commence the customary mourning, which is continued until seven days have elapsed from the fune-

[1] Job ii. 8—13; iii. iv., &c.
[2] Gen. xxxvii. 33—35.
[3] 2 Sam. xiii. 19.
[4] 1 Sam. xxx. 3, 4, 6.
[5] 2 Sam. i. 11, 12.
[6] 2 Sam. xii. 15—17.
[7] Jerem. xiv. 2.

ral; although the manifestation of their grief becomes gradually less violent. As soon as the last struggle is over, the nearest surviving relations close the eyes of the corpse; a duty which seems, as is natural, to have belonged to them from the earliest times[1]. This done, the body is washed[2], the apertures closed with cotton, the hands and feet bound together with bandages, the head covered with a handkerchief[3], and the corpse is wrapped in a winding-sheet[4], after the bystanders have kissed or touched it for the last time. It is then laid upon a bier or in an open coffin in which a pitcher of water, some loaves, and a few coins, are placed: these are buried with it; a custom which was always followed by the ancient Israelites. All these preparations for the funeral are made by the nearest relations among the grief of all[5]. When the guests, who have been invited to the ceremony, have all arrived, the body is carried to the grave. This is generally done about eight hours after death, because the majority of the Arabs inhabit very small cottages, and all sleep in one room, or at most in two, according to the size of the family; therefore in order that the corpse may not taint the air, they thus unfeelingly carry it away, without considering that death in some cases may be only apparent; though the principal clergy use all endeavours to put a stop to this improper custom. The bier is borne

[1] Gen. xlvi. 4. Tobit xiv. 15. [2] Acts ix. 37.
[3] S. John xi. 44. [4] S. Matt. xxvii. 59.
[5] Gen. xxiii. 19. Judges xvi. 31. Amos vi. 10. 1 Maccab. ii. 70.

from the house by several men[1], who are frequently relieved, since all the guests are anxious to take a part in fulfilling this last sad duty. They are followed by the relations and friends, expressing their grief by their gestures, while the women fill the air with cries, wailings, and songs[2]. When the person was of rank and consequence (among the Mohammedans) his body is accompanied by musicians, but no longer by flute-players[3]. On arriving at the place of burial the outcries are at first redoubled, but they cease when one of the friends pronounces some words on the dead person, as David did over the grave of Abner[4]. On the death of any one of high rank or great popularity there is a public mourning throughout the whole country, like that of the Israelites for the loss of Aaron[5], Moses[6], and Samuel[7]; except that the Arabs to soothe their grief (as I believe) eat voraciously instead of fasting. Many other signs of mourning are customary among the Arabs, such as cutting their turbans and scarfs, wrapping themselves up in their mantles and the like; these are too numerous to be described in detail; many of them however are mentioned in the Bible[8]. When the funeral is over, especially in the country, the relations of the dead are invited to a meal by another family, after which all return to their own homes.

[1] Acts v. 6. [2] 2 Sam. iii. 32. Jerem. ix. 17.
[3] Jerem. xlviii. 36. S. Matt. ix. 23.
[4] 2 Sam. iii. 33—34. [5] Numb. xx. 29.
[6] Deut. xxxiv. 8. [7] 1 Sam. xxv. 1; xxviii. 3.
[8] Ezek. xxiv. 17, &c.

On the following days visitors come from friendly villages to condole with the bereaved family, and are entertained with coffee, pipes, and a meal. Great expense is thus caused, especially by the number of women, who avail themselves of the opportunity for a gossip, just as they do in every other part of the world. When all the lamentations and funeral feasts are over, the person who was appointed to manage everything comes and gives an exact account of the money spent, if indeed an Arab can be exact, and the cost is equally shared among the men of the family and the association for common defence, among which are included all the boys, even those born but the night before.

Among the Hebrews the friends of the family entertained the mourners after the funeral[1]. The great lamentation lasted for seven days[2], after which time it was observed less strictly. It is then evident how slightly the Arabs, especially the Mohammedans, differ from the Hebrews in their customs in mourning. With the Christians the resemblance is not so close, owing to the changes introduced by their religion.

FUNERAL DIRGES[3].

(*Chorus*). O God! All power belongs to Thee, Thou hast been, art, and ever wilt be the first. The dust of earth is moved by Thee, and at Thy will hath every creature life.

[1] 2 Sam. iii. 35. Jerem. xvi. 7. Ezek. xxiv. 17. Hosea ix. 4.

[2] Gen. l. 10. 1 Sam. xxxi. 13. Ecclus. xxii. 12, 13.

[3] These are literal translations of the dirges sung at funerals by the Arabs.

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Abazia[1] never saw a Being greater than Thee; nor can there be found in the Universe one who can do as Thou hast done and doest.

From dust hast Thou fashioned us, to dust Thou bringest us down; but grant that the dead may live again both here on earth with their children and in eternity.

I passed by my friend's house as I was wont to do; I bathed the walls with my tears and said, "O house, where are thy former inhabitants?" but there was none that answered.

A white shade came before me, and cried, "They are in eternity, never more wilt thou see them, until thou art called to follow them. Reflect, thou wilt not live for ever!"

O thou who art numbered with the dead, behold our tears, hear our cries. The angel of death is ever silent. Live in peace!

O damsel, there is no maiden like to thee, none even worthy to clothe thee! Where is thy spouse, O unhappy man? Thou mayest search the city and the Arabs' tent, but thou wilt never find her equal.

Thou, whom death has laid low beneath this covering, which we call earth, when wilt thou rise again? She answers me, "When the angel of death sounds his trumpet and when God shall so will."

This husband was not born to be happy. Why so young hast thou sought the tomb? When he comes to the burial-place the daughters of the tomb will enquire one of another, "Who is this? Is he single or married?"

O ye who dwell in the tombs, see ye not an eternal guest is come. Make ready a bed and a covering. The dead reply, "Here have we neither bed nor covering. He will sleep like us beneath the earth and stones."

O thou who art going to the tombs, stay a moment and tell me why thou hast abandoned thy house? Know well that he who has blamed and wept for the dead will presently blame thee too; for Thou hast decreed that all shall be mortal.

[1] An Arab warrior.

ATTACKS BY ROBBERS.

Most travellers in Palestine are accompanied by an escort, whose duty it is to defend them from every peril and danger on their journey. If the escort is composed of Bedawîn, a contract is made for this purpose; but if of the cavalry, the government itself is the security. Still this precaution does not seem to take away the sense of danger in the case of many, for on returning home, safe and sound, they do not appear to rest content until they have published some anecdote of how they were in danger of being attacked by robbers, or how they saw them in the distance, but kept them from coming nearer by the sight of their arms. I must be excused a little incredulity on this head, as, after travelling in all parts of Palestine for eight years, by day and by night, in good weather and in bad, in moonlight and in darkness, both alone and in company in dangerous places, I have never met with any insult. It is very rare that an attack of this kind is really made, but the travellers are often unconsciously the cause of an apparent attempt. Before they start, they are continually asking about the robbers and preparing their arms in the presence of their escort, shewing them that they are ready for every accident. Then, when they are on the road, every passer-by excites their suspicions, which are increased if they see any men moving about singly among the rocks on the mountains. They prepare for action, they hold their guns ready in their hands; all these movements are observed by

their escorts, who, however, craftily take no notice, until the question is asked, are these robbers, when the reply is in the affirmative. This answer is given in order to increase the apparent value of their services, and obtain a larger bakhshîsh at the end of the journey. For this reason they often fire some shots in the night-time, call out "At the robbers, at the robbers," mount their horses and go apparently in pursuit, discharging their guns; the travellers, roused suddenly from sleep, run out of their tents, bewildered by the noise and uproar; while the horse-keepers increase the confusion, some by mounting their masters' horses and appearing to ride after the enemy, others by rushing as if to defend the baggage. After a short time the escort return, saying that the robbers are beaten off, and a victory is gained without either bloodshed or death. Again, on a night-march, half the troop goes in front and the rest in the rear, with the travellers in the middle. When the road becomes narrow and rough, the chief with a mysterious air gives some orders to one of the band who rides on in advance with two or three companions to make a reconnaissance; shortly after some shots are heard, and when the chief and his attendants reach the place of attack, the fire becomes hotter, after which comes the welcome news, "The robbers are fled. Perhaps one is killed, but we had better get over this bad ground as quickly as possible." If, when the attack is made in the open country or on the road, one of the travellers rides towards the escort, they are sure to gallop on a short distance,

and then, lest he should do any mischief with his gun, they return and inform him that the robbers fled at the first discharge. Hence most of these stories are founded on a mere love of romancing, and the practical effect of them is that the escort, as they all along intended, put a bakhshîsh in their pockets. This, as I have already said, is the true state of the case; with an escort sent by the government, there is not the least likelihood of any unpleasantness arising; and after a proper contract has been made with a leading chief of the Bedawîn, the traveller can traverse his barren districts and those of his allies as safely as any other country.

In 1856, during the height of the wars at Hebron, M. Frederick D. Mocatta, of London, and I made an excursion thither, and returned after dark without molestation; although the contending parties had been fighting on the very morning of our arrival and we were without an escort, because I had requested the pasha not to send one. I have not unfrequently visited Nâblûs, and have never met with either an insult or an attempt at robbery; but of course I did not go to make proselytes or to run counter to the feelings of the inhabitants. I have gone down to the Jordan and the Dead Sea twenty-four times, have travelled along the coast of Phœnicia from Jaffa to Haifa four times, and visited the most desolate and dangerous places in Palestine, even at the period of the Lebanon massacres, and yet have never been molested. Many as are the Europeans whom I have known in Palestine, I have never heard of

any injury being done to them; so that future travellers may set their minds at rest, and learn from what I have said, that if they take the proper precautions they may travel in perfect security.

CONTRACTS OF SALE FOUR THOUSAND YEARS AGO AND AT THE PRESENT DAY.

The account of the purchase of the cave of Machpelah by Abraham[1] gives us an opportunity of instituting a comparison between the past and the present in the manner of transferring property, when every precaution was taken to prevent any dispute arising at a future time. Abraham, after the death of Sarah, wished to purchase a sepulchre from the children of Heth, and in the audience of the people in the gate of the city asked Ephron the Hittite to sell him the cave. The reply was, "Nay, my Lord, hear me: the field give I thee, and the cave that is therein, I give it thee: in the presence of the sons of my people give I it thee: bury thy dead." Abraham, in thanking him for his generous offer, refused to receive it as a gift. The owner then replied, "The land is worth four hundred shekels of silver; what is that betwixt me and thee? bury therefore thy dead." Then "Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth....And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and

[1] Gen. xxiii. 3—18.

the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city."

Let us compare with this the customs prevalent at the present day. When a person of rank wishes to purchase anything from one of lower degree his first step is to invite him to his house, so as to dispose him, when fresh from his good cheer, to grant the request. When the host sees a favourable opportunity he asks the question, and at once receives this reply, "I am your servant, what I possess is your property; let us not talk about prices; I give it you, it is yours." As often as the intending buyer repeats his demand in the hope of finding out the price, so often does he hear the very words of Ephron repeated a thousand times, while he has to submit to his beard being kissed, and to listen to incessant offers of the thing that he wants for nothing. It must not, however, be supposed that the Arab is sincere in his protestations; he is only seeking to gain time in order to discover whether his questioner is in earnest or not, and to consider, when he is fasting and sober, what he can make by the bargain; endeavouring also to get the other to make a bid, especially if he be a more honest man than himself. When, after several meals and sittings, they at last agree upon the price, the affair is not yet settled, for the seller takes several days in order to consult with his relations, who want a bakhshîsh, without which nothing

can be done. When at last the day for payment is come, the money, especially if it be gold, is carefully weighed, as it is always light, because it has been bored and worn as an ornament by the women, and because the common Jews never take a coin without filing away a little before they restore it to circulation. So that there is still a great resemblance between the mode of transacting sales in the past and present age.

ARAB DOCTORS AND THEIR MEDICINE.

In every village of the Fellâhîn and every tribe of the Bedawîn there are doctors, who however do not find their profession lucrative, as every head of a family performs these duties for those around him: consequently far more are killed than are cured; of that, however, the government takes no heed. The barber of the tribe generally practises the healing art, gives medicine, sets broken limbs, bleeds, applies plaisters, cauterizes sometimes, and shaves a dead man's beard more easily than that of one who is alive. As barber he has some razors, more like saws, and as his customers pay him very little for shaving their heads, he works as fast as possible; fortunately for him he is not expected to pay the price of blood. Besides following his profession, he sings and plays a small instrument like a guitar, a useful accomplishment, as it gathers a crowd round him. When he practises surgery his razor does the work of a lancet, and a knife is used in amputations;

to these, however, the Arabs are loth to submit. If any one loses a finger or toe in battle or in moving stones, the injured part is at once wrapped up in rags dipped in vinegar or, if that cannot be got, in salt and water; and if the hæmorrhage still continues, oil and butter are boiled in a pan, the patient is bound tight, and the wounded limb plunged into it. Poultices made of all kinds of aromatic herbs, and even of camel's dung, are applied in cases of rheumatic and other pains. I was once so severely bruised by a fall from my horse that I could not stir, and as I was a long way from Jerusalem I allowed a native doctor to poultice me; the remedy succeeded admirably, for I was able next day to continue my journey.

If soothing applications produce no effect, cautery is tried; two or three burns are made with a red hot iron, in order to open outlets from which the evil humours may escape: these are kept running until health is restored. Poultices of pigeons' or fowls' dung pounded in a mortar with boiled mint or sage are applied to boils that are slow in coming to a head. When anyone is bitten by a dog (hydrophobia is rare) a poultice of boiled onions mixed with salt is applied. I have tried this remedy myself and can answer for its efficacy. Teeth are extracted, after no little pain to the patient, with iron tweezers or even pincers, better instruments being unknown. Tobacco or mint leaves are chewed to assuage the pangs of toothache, and in an aggravated case opium is used. I have already mentioned the mode of

healing the bites of venomous serpents[1]. Headaches are treated with vinegar and water, but sometimes blood is let for them, and occasionally a blister is applied to the neck, or, with the more ignorant, a small burn is made. In cases of ophthalmia particular colours and lotions made of diluted rosewater are used: sometimes the ears are bored and heavy ear-rings worn for several days. In fractures the limb is unskilfully set, with much pain to the patient, and common wooden splinters are bound about it; baths of vinegar and water are used to subdue any inflammation; very often mortification ensues and the patient dies; this, however, is attributed to destiny, which influences all the actions of the Arabs. With regard to their medicines I can say but little, as I have never seen them made up and cannot tell the names of the herbs used; but I know that they all grow in the country, and that for intermittent fevers a draught is concocted from the juices of bitter roots and plants, such as absinth, sage, and the like, with a small dose of brandy. This, as I have found by experience, is certainly efficacious in the long run. Mandrakes[2] also are still used as a cure for sterility, as they appear to have been in the days of Rachel[3].

[1] Chapter II. page 49.

[2] Atropa mandragora. See Smith's *Dictionary of the Bible*, Art. Mandrake.

[3] Gen. xxx. 14—16.

THE FURNITURE OF A BEDAWIN TENT. FOOD OF THE NOMADS.

As one may suppose, there is no great quantity of furniture in an Arab's tent. A long lance, a pair of old pistols, a sabre, a matchlock, whose pattern recalls the invention of firearms, a long knife or *yataghan*, and a stick with a heavy iron knob, are his weapons. Sometimes, however, some excellent arms are found in a poor tent, a sure sign of the owner's sagacity, as he has certainly stolen them from some traveller. We also meet with muskets fitted with bayonets and European swords, these date either from the time of general Buonaparte or Ibrahim pasha. There is a small handmill for grinding corn or dried locusts, a wooden mortar for pounding coffee, two flat stones for crushing salt, an iron or stone platter for baking bread, made without leaven for present use, a coffee pot, some earthenware jars for keeping water, some skins or leathern bottles for carrying the same, some wooden plates, some small coffee cups of different patterns, a pot, a mat or worn out carpet, which is used as a bed, and as an ornament on the ground when guests are received, some sheepskins or goatskins for coverings, and some rude musical instruments: these are the goods of a well-to-do Arab; the poorer classes are not so amply supplied.

The tents are generally six or seven feet high, and rectangular in form, made of a strong coarse cloth of camel's or goat's hair, which is spun by the women,

and woven in a common loom. As a substitute for this a stuff, made with the fibres of a root called *left-adun,* is sometimes used. These tents are of a dark colour[1]; the roofs slope, so that they are almost waterproof, unless the rain be very heavy and last for several days. Inside they are sometimes divided into three compartments, one of which is called *al-cobbach,* and belongs to the women, whose especial duty it is to pitch and strike the tent. The tents may be said to have a fixed order in a camp, as they are arranged round an open place where the cattle are penned at night. No works are constructed to defend these, nor are sentries posted; the dogs alone are trusted to wake all the sleepers on the approach of strangers. When any danger threatens, the chief gives a signal, each family packs up the goods in its own tent and loads them on the camels, the cattle are driven in advance, and quicken their pace as though they understood their master's wishes. On a march of this kind the horsemen ride in front to reconnoitre, and then fall back on the flanks, and if necessary, bravely and obstinately protect the retreat with the help of the footmen armed with guns and knives.

The food of the Bedawîn corresponds with their furniture; for these sons of the desert live poorly, and constantly practise an involuntary abstinence. We may reckon about eight or nine ounces of solid food to be their daily allowance; this is made up of curds, of sour fruit, stolen from the cultivated

[1] Cant. i. 5.

lands whenever a chance occurs, of a little meal and rice, of locusts, as I have already explained, of small cakes of *durah* or flour, of lentiles and beans, of sour salt cheese, hard as a brick, and of a little coffee without sugar. Meat is kept for high days and holidays, such as weddings or funerals in the chief's family, but it is always so hard and tough, that the victim, whether camel, sheep or goat, appears to have been the patriarch of the herd. Hence the Bedawy almost always feels the want of a more satisfying diet, which he is constantly trying to obtain, both in his own district and in the neighbouring cultivated country. He hunts for the coarsest food, consumes quantities of roots and herbs, eats grasshoppers boiled in water, roasts rats, serpents, and lizards, is no bad cook of gazelles, hares, cats, and coneys, when he can snare them, besides birds of all kinds and fishes if they are to be got. This is the cause of his slender and thin habit of body, of his thievish disposition, of his constant predatory excursions into the cultivated districts, and especially into the gardens, to devour unripe fruits and all kinds of vegetables. When a Bedawy thief is caught in the fact, he remains quiet, after a slight attempt at flight, and confesses his crime, averring that he has been driven to it by hunger; and if he can only eat does not disdain to be beaten: but whoever is rash enough to punish him, smarts for it afterwards; for when his tribesmen are told of what has been done, they swear vengeance, and regard it as a positive duty to destroy all that they can find on the offender's property, unless he

pays an indemnity for the sufferings of their comrade. This may sound incredible to Europeans, but it is the case; and the Turkish authorities cannot prevent it; in fact they only make matters worse; for if the owner appeals to them for protection, they send some of their horse soldiers, who have to be maintained, with their horses, at his cost, and who, during their night-watches, eat whatever comes to hand, utterly regardless of any objections on the part of the owner. The Fellâhîn of Bethlehem, M. Meshullam of Hartas, and many both of the vine growers at Hebron and 'Ain Kârim (S. John) and of the tillers of gardens at a short distance from Jaffa, can say whether I have exaggerated or not: these persons, during the eight years which I have passed in Palestine, have suffered not a little from the nomad tribes in their neighbourhoods, in spite of the energy and power of Surraya pasha, who, as of course he could not go in person, was obliged to send his cavalry officers; men more inclined to maintain disorder than order, whose organization and discipline will form the subject of the following article.

THE MILITARY FORCE AT THE DISPOSAL OF THE PASHA OF JERUSALEM, ESPECIALLY THE BASHI-BAZOOK, OR IRREGULAR CAVALRY.

The Bashi-Bazook form the backbone of the forces with which the pasha has to maintain order in the country; for besides them there is only a battalion of regular infantry, not more than 600

strong, and two small three-pounder field pieces. Before speaking more particularly I must state three things. (1) As I have already said every public post in the government of the Porte is sold, and money, not merit, is the usual recommendation. (2) Hence, since no one can tell how long he will be allowed to keep his place, every one thinks only of repaying himself for what he has spent, and of making the most of the opportunity of gaining something for the future. (3) As the heads act, so do the subordinates; consequently the countries governed by the Porte are a disgrace to Europe in this age of civilization.

To proceed then with the Bashi-Bazook. The proper number of the force belonging to the pasha of Jerusalem is about 600 horsemen; these are divided into four troops, each commanded by a captain, who purchases his step at a price varying between fifteen and twenty-five thousand piastres[1]; the greater part of this comes from the revenues of the state; the rest is collected under the name of bakhshîsh by the scribes who co-operate with him. Each troop is divided into ten squadrons under the command of an officer; this man buys his post from the captain, who recommends him to the government, and so repays himself part of his own expenses. These officers form themselves into two divisions and choose from their own body two captains of picquets, who also recompense their electors. Each man enlisted

[1] That is, from about £125 to £208. Six piastres are about one shilling.

has no fixed time of service, and can be discharged when he wishes by giving notice beforehand to his captain. He is dressed and armed according to his own pleasure: some carry lances, others guns of different patterns, but all have pistols, knives, yataghan, and a girdle round the waist to carry their small arms and ammunition. Both the horse and its trappings are furnished by the rider; so that when the troop is drawn up, the dresses, accoutrements, and chargers, are as different as possible: some of the last being as bad as others are good. Each captain has his band, which consists of two small drums, carried on horseback, one on each side of the saddle, in front of the drummer, who wears a fantastic dress. These are beaten when the march begins, when the troop approaches a friendly village, or in escorting travellers, from whom they hope to obtain a bakhshîsh.

They have no tents when on a campaign; their bed is the ground, and the sky their covering by night; leafy trees, caverns, or ruins, protect them from the rays of the sun by day. Each man carries his baggage on his own horse; this consists of a bag of barley for his horse, a small leathern water-bottle, a cloak, and two haversacks carried one on each side of the saddle, containing, when not filled with the fruits of a night expedition, a few provisions. The chiefs fare better than the common soldiers, but they also rarely use a tent. Europeans should keep away from their camping places, for these heroes flock around him begging tobacco and snuff, powder and

lead, food, and the invariable bakhshîsh; and are as ill-favoured as the inhabitants of the nether world described by Virgil and Dante. Moreover they abound more in insect life than a Croat soldier. I am entitled to pronounce an opinion as I have suffered from too close a proximity to both[1].

They are paid by the government at the following rate. Each captain receives about 1000 piastres a month. Of the subalterns, the upper class receive about 300, and the lower about 150 for the same time. The common soldiers have 2 piastres a day. Besides this, each man has daily a scanty ration of bread, not enough for his breakfast, and a similar quantity of barley for his horse. It may then well be asked how he can clothe and maintain himself and a family; how he can keep a horse and its accoutrements in proper condition. The Porte does not trouble itself with this. "Let them shift for themselves, they have always managed thus," is the reply: meanwhile criminals multiply in Palestine, since those whose duty it is to suppress them and protect the public roads are themselves leaders in pillage and disorders, being never at a loss for expedients to clear themselves and throw the blame on those who have nothing to do with it. Thus the defenders of the laws are the greatest breakers of them, and set the worst examples. For example, if they are sent into a district to protect property and

[1] From the former at Peschiera, May 29, 1848; from the latter especially in the campaign of Hebron and Gaza, made with Surraya pasha in the summer of 1859.

keep off enemies, they oppress the inhabitants instead of defending them; they exact supplies of barley without payment, even selling their own forage; they wander about the country gathering the fruits, caring little whether they are ripe or not. If it is the grass season, they feed their horses on it without stint, and they go to the Fellâhîn's huts at meal times, and share their food, by this means saving their own pay and bread. I was an eyewitness of their malpractices in 1859, when in charge of the repairs of the road from Jaffa to Jerusalem. If I sent them to find labourers they took bribes and brought only those who were of little use: they wasted their time in loitering in the villages, in plundering and quarrelling with the people; and the only fruit of my complaint to the pasha, was the issue of strict orders to which no attention was paid. Hence it may easily be inferred that the Bashi-Bazooks are among the worst thieves and the greatest nuisances in the country.

In time of war their strength is raised to 800, the maximum allowed by the government at Constantinople: the roads then are dangerous, for the warriors disguise themselves and plunder rapaciously. To do them justice they are not void of generosity; though they take everything else they leave life. On the field they shew themselves ill drilled and undisciplined; their mode of attack is a disorderly charge, and the enemy if outnumbered generally fly at once; if they do not, so far as my experience goes, the Bashi-Bazooks do. Some of them are

undoubtedly brave men, but the fear of bringing down on themselves and their squadron the avengers of blood, is a great restraint upon them.

In times of peace the four chiefs are quartered at Jerusalem, Hebron, Gaza, and Jaffa. Each consequently has 150 men under him; half of these he keeps in garrison, the other half he sends to their own homes, thus saving their pay and the value of their rations[1]. This is no gain to the Porte; it pays for 600 soldiers; so the captains and other officials in the country divide the spoil, in what proportion I know not. When the pasha is going to inspect a corps, he always gives some days notice to the captain, then the absentees are recalled, and if they cannot arrive in time, their places are supplied by temporary substitutes, so that the pasha finds the muster-roll apparently correct. Such was the state of affairs before the arrival of Surraya pasha; during his government great improvements were made, but things have now fallen back again to their former condition.

The regular infantry might be effective if its pay were punctually given, but as this is often at least 14 months in arrear, it cannot be trusted in a campaign without it is well supplied beforehand. When on guard at the gates of the city the soldiers recompense themselves by exacting small gifts from all who pass, levying a kind of (illegal) octroi from sellers of char-

[1] Reckoning five piastres as the minimum value of the rations, we have a saving of seven piastres a head, or 525 piastres a day; that is, of 15,750 a month of 30 days, or of 63,000 piastres for the whole army.

coal, lime, wood, vegetables, tobacco, corn, melons, eggs, or any thing else, who are obliged to yield with a good grace or they would suffer for it in person and in pocket. They also get a small donation when they have to open the gate after dark to a traveller; they knit woollen stockings when standing sentinel or when in barracks, which they sell; when sent into the country on picket duty they live free of expense, and generally bring back some provisions with them; they have various tricks to save the powder served out to them for firing when on drill; and they sell part of their rations and bread. Thus, by scraping together money from all these sources, and receiving a good meal twice a day, they live pretty well. They always sit down to table with three cheers for the sultan and with the discordant music of their band.

There are ten artillerymen, citizens of Jerusalem, who wear a uniform and go on duty in pairs to guard the old cannon in the castle of David: these are 14 in number, but 3 only are fit for use. They are fired on festivals, and every evening during the fast of Ramadhan. The soldiers have 1 piastre a day, and 4 when employed in making cartridges in the citadel. Their pay, however, is always in arrear, so that they work at other things; the serjeant keeps the keys of the tomb, called by the Jews that of Simon the Just. Such was the army of Palestine on the arrival of Surraya pasha and such it now is after his departure.

CHAPTER IX.

OF THE DISSENSIONS AND STRIFE IN PALESTINE.

THE traveller cannot go far in the country without meeting natives armed with scymitars, knives of various sizes, lances, iron-shod staves, axes, pistols, and guns, whom he might in consequence be led to mistake for redoubted warriors. On the contrary they are generally only peasants, men of peace in reality, who are compelled by circumstances to be on their guard against attack. The cause of this is the unhappy strife, so pernicious to the country, which prevails between the two parties called the Keisîyeh and Yemenîyeh, into which not only all the Fellâhîn, but also the Bedawîn of the plains of Jericho and Gaza, are divided. The following story is condensed from the account of the origin of these sects, given to me by an Arab. "These were the names of two brothers of the race of Antar, who were both at the same time enamoured of a beautiful damsel of noble birth, and for some time fought singly to prove which should be worthy to declare his love. However all their proofs of valour left the matter undecided, as they simultaneously met with good or bad fortune. They next fought in company with their

friends, but still the loss on each side was always equal. Their father, seeing that fortune treated them alike, and lamenting the dissensions which were beginning to arise between their followers, went to the damsel's father, informed him of the dispute between his sons, and asked him to aid him by permitting his daughter to declare whom of the two she preferred. The proposal was accepted, the rival brothers were summoned, and arrived on their fiery steeds at the house of the maiden's father, who welcomed them with a sumptuous banquet, in the course of which both he and the other guests whom he had invited were forced to confess that they felt an equal affection for both the brothers. In the course of the evening the maiden herself was brought in accompanied by songs and music, and the two brothers shook hands; and each, touching and kissing the other's beard, swore that, when the choice was made, all enmity should depart from his heart and peace should be re-established between them. The matter, however, was not to be so easily settled; she felt equal love for both and declared that she would choose the one who should best undergo the tests that she would propose. This decision was joyfully accepted by the champions themselves and by their relations. The trials were to occupy four days. The first took place on the morrow; it was a conflict on horseback, in which the two were to contend without weapons of any kind. The attack began and lasted for three hours without one being able to conquer the other: both were thrown, but they regained their saddles at

the same instant: their blows produced the same effect, and one was not more exhausted than the other. A banquet took place in the evening at which each was allowed to converse with his ladylove and was bidden to the next trial. For this two small medals were set up; each was to shoot an arrow at one of these from a distance of a hundred paces, and then to run and bring it to his mistress: the arrows flew, struck the marks in the centre, and at the same moment were seized and brought back by the archers. Next two silver rings belonging to the maiden were set up at a distance of fifty paces; the champions sent their arrows whizzing through their centres, and were allowed to wear them as a reward for their skill. After this guns charged with shot were placed in their hands; they fired at small birds and the leaves of trees, but always with equal success. That evening was spent as the former. On the following morning two magnificent but hitherto untameable steeds were led forth; these they were to break in: the two heroes rendered them gentle as kids; rode a race with them, arriving at the goal at the same moment; and afterwards made them leap over the barriers of the lists. As a final trial for the day they were bidden to pick up some sand, while their steeds were at full gallop. This command also was executed, and then the evening was passed in festivities. On this occasion, the lady bade them take a day's rest before the last test; this was to mount the steeds which they had tamed, and to join in mortal combat with the weapons which she would supply to them.

"On the appointed day the people flocked together to gaze upon the conflict; the combatants, ready on the field of battle, awaited their arms; the maiden arrived; she placed in the hand of each a sword and a lance, and the fight began. Blows fell thick and fast like hail; blood soon stained the ground, until at last Azräel the angel of death, took away both their souls at the same instant. Then the maiden, bereft of both her lovers, stepped between their lifeless bodies, and, bidding her parents and friends a last farewell, drew a hidden dagger from her bosom, and plunged it into her heart; thus following into eternity those whom she had loved on earth with an equal love." My Arab informant went on to say that from that time the two heroes' spirits seemed to agitate the country, for the two parties were perpetuated, and on the slightest provocation, the red and white flags, the badges respectively of the Keisîyeh and Yemenîyeh, were unfurled and blood flowed. Rejecting the greater part of this legend as mythical, we may consider it to be very probable that these two parties have existed from a very early period, going back either into the Jewish history, or to that of the wars between the kings of Egypt and Syria. The name Yemenîyeh may denote a tribe, from Yemen, which word signifies "right," while Keisîyeh, called by some Keeseri, may be derived from Eisir, "left." These parties remind us of the rivalries of the descendants of Isaac and Ishmael, of Esau and Jacob, and of the kingdoms of Israel and Judah. The hostility between the Yemenîyeh and Keisîyeh is handed down from

father to son, and is a constant source of strife between different villages, and even between the different families of the same district, from which wars not unfrequently arise; but, before describing these, I will relate a few instances shewing how readily quarrels are excited, and how easily they are sometimes patched up again for a while.

The districts of Ramleh and Lydda in the plain of Sharon are about an hour's distance one from another, each being on one of the two roads from Jaffa to Jerusalem; the former belongs to the Yemenîyeh, the latter to the Keisîyeh. In April 1857 an Arab of Lydda married a Mohammedan girl from Ramleh: the bride's parents, with all the joy usual at weddings, placed her on a richly caparisoned camel, on the back of which a sort of palanquin was fixed which, like the bride, was covered with a white veil. This was accompanied by a rejoicing crowd, uttering the customary yells, and by horsemen, who galloped about brandishing their white flags. Men and women mounted on asses followed the camel, which not unfrequently fell on its knees, when, with its rider, it looked like a white bundle; for the flowing mantle of the bride hid the beast under its ample folds; when it recovered its feet it was greeted with the laughter and applause of the crowd. I followed the train with my servant, and was almost more honoured than the bride, being serenaded by the dreadful music of "bakhshîsh, bakhshîsh," until I was compelled to purchase peace by throwing them a trifle. When the confines of the district of Ramleh were reached,

the bridegroom with a long train of friends awaited the bride; whereupon according to custom her veil and the covering of her palanquin were changed for red. During this a few jests were exchanged between some of the two companies, and a quarrel began, which might have had serious consequences if certain persons unconnected with either party had not interposed, first with soft words, and then, when these were unheeded, with some judicious applications of their horsewhips to the more unruly. The reader may ask what the bride was doing during this dispute; she remained calmly seated upon the camel, which, deserted by its leader, quietly browsed upon the herbage and the leaves of the trees. When peace was restored between the future relations, the whole party went on to Lydda, where they heartily drank the health of those who had reconciled them in this summary manner, and given them a bakhshîsh on parting.

Again, near Bethany, on the road to the Jordan, a Yemen of the district of Hebron was travelling with a mule, when a Keis hunter of Abudis accidentally shot his beast. Hence arose a twofold strife; one owing to the differences of the parties, the other to the price of the blood shed. The chiefs of the two parties endeavoured to arrange the general question, without paying much attention to the price of blood, and had succeeded; when one morning the hunter, on coming out of his house, saw his own ass hung up to a tree in front of the door. This, of course, was as oil upon fire, a guerilla war appeared imminent,

and was only averted by the threats of the pasha of Jerusalem and his assertion that the peace had already been arranged, and that the ass was to be considered as an equivalent for the mule.

These instances may serve to give an idea of how these quarrels arise; I will therefore proceed to give some account of the manner in which they are carried on. When war is declared between two villages, each side invites its friends and allies to arms by sending runners blowing horns, and lighting fire signals on the mountain summits. Thus in the nineteenth century the same methods of calling together the people are followed as in the early days of the Jewish nation[1]. Sometimes also in order to arouse the passions of their friends, the summoners send round tokens of the wrong that they have suffered, such as handkerchiefs dipped in the blood of the slain, or their blood-stained clothes fastened to a pole[2].

The Arabs of the present day, as we shall see, differ greatly from the former possessors of the soil in their manner of conducting wars: human life is spared, but woeful destruction takes place among the cattle, plantations, crops, houses, and everything else that falls into their hands. Their manner of fighting is also peculiar. They are not drawn up in order, but each marksman goes to his appointed place, where he builds up a barricade of stones; so that all

[1] Compare Judg. iii. 27. 1 Sam. xi. 3. xiii. 3. Isaiah xviii. 3. Jer. iv. 6, 21. vi. 1. li. 27, for accounts of the signals of war in ancient times.

[2] Judg. xix. 29.

the warriors on either side are hidden, and the only sign of their presence is an occasional shot, fired rather in bravado, than with any intention of hitting. In this position they remain watching each other for several days, and casualties are very rare. Sometimes also the women appear upon the field, being protected from harm by the invariable custom; so far is this carried that they frequently place themselves as shields in front of their relations, when the latter wish to change their places. If blood is shed, an attack is often made by the horsemen; but even then care seems to be taken not to incur the expenses of the price of blood, which would have to be paid when peace was arranged. Hence the *lex talionis* appears to save life on an Arab battlefield, especially when war is waged between peasants: these confine themselves to inflicting every other possible injury upon an enemy. Sometimes indeed the Arab is murderous enough, but that is when he is fighting a foreign foe. Among themselves they know that he who kills pays, and so, when a grievous wrong calls loudly for reparation, they only shew themselves in the night-time.

The effects, however, of these party warfares are sometimes very serious. When I came to Palestine in 1854 the country was in a most disturbed state, and great excesses were committed in consequence of the contentions of the Keisîyeh and Yemenîyeh, of which I will relate a few instances. Three hours' journey west of Jerusalem, on the Jaffa road, is a village called Abu-Ghûsh, a name derived from the family of

the governing chief who has made the place notorious. Formerly travellers, who crossed the mountains of Judæa, were always in fear of the extortionate rapacity of the villains infesting that part of the road which passed through the territory of sheikh Abu-Ghûsh. Appointed chief of the district by the Porte to collect the tribute for the Government, he was believed to have been not unmindful of his own interests, and to have employed the money which should have been paid into the public treasury in forming a body-guard, strong enough to make head, if needful, against the governor of Jerusalem, whose dependent he was, and with whom he at first had to wage a severe war. Once he was captured and sent to Constantinople, where, however, he saved himself from death or the galleys, partly by his money, and partly by the influence of some of his protectors. It may be observed that, when he was taken prisoner, many were ready to claim for themselves a share in ridding Palestine of a great brigand, but when he was set at liberty, all were anxious to have the honour of being concerned in saving him; this, however, if tales be true, was entirely the doing of the great Greek convent at Jerusalem. Abu-Ghûsh, warned by the danger which he had run, changed his mode of life on returning to his own country; becoming faithful to the governor and a protector of travellers, as he now is; putting down at once the slightest disorder in his country. Thus before the arrival of Surraya pasha in 1857 he might have been considered as a great feudal chieftain, fully able to call several thousand men

into the field. Since that period, as I will presently shew, his power has greatly declined. Other chiefs of the same kind have, in former times, attempted to raise themselves to the position of rebel feudatories of the Porte by taking up arms against the pashas of Jerusalem, who have encouraged them by their venality in selling them pardon or protection. For these large sums have been willingly paid, which the chiefs hoped to replace by obtaining the government of another district; no difficult matter. The principal man of these, after Abu-Ghûsh, was one called Lakam (butcher) from his origin. In 1854, the followers of these two, Yemenîyeh and Keisîyeh respectively, were at strife, and the inhabitants of a large part of Judæa Proper, as well as the nomad tribes on the south and east, were divided between these parties. It was reckoned that Abu-Ghûsh could call out from eight to twelve thousand warriors, and Lakam from six to nine thousand. Though the number slain in their battles was not great, no mercy was shewn to property. I went over the part of the country wherein the war had chiefly raged, namely the districts of Hreub, 'Ain Kârim and its neighbourhood, and saw that the most wanton devastations had been committed. Vineyards and olive groves had been completely ruined, villages and crops burnt, solitary houses pulled down, and cattle slaughtered. It was calculated that about twenty thousand vines, nine or ten thousand olive trees, and more than a thousand fruit trees of various kinds were destroyed, and at least three thousand head of cattle killed or stolen. While the west of Judæa

was being thus ravaged, the district on the south, where the two brothers Abdelrokman and Salem were fighting for the government of Hebron, was suffering as severely, being plundered by each party in turn. Besides, sheikh Abu-Dîs, a short distance on the east of Jerusalem, was at war with some of the Bedawîn tribes, about the right of protecting pilgrims on the journey to the Jordan and the Dead Sea. In the midst of all this, Surraya pasha assumed the government, and, though insufficiently provided with forces, applied himself undismayed to the task of restoring order, and before 1860 had conquered all of them, had reduced Abu-Ghûsh to the rank of an humble vassal, had on different occasions captured Lakam, Abdelrokman, Salem, and many others of the robber chiefs, and sent them to the galleys at the fortresses of Rhodes and Cyprus; so that, even if he did not abolish the parties of the Yemenîyeh and Keisîyeh he certainly reduced them to tranquillity. With the money which he had taken from the rebels, he compensated the sufferers, punished the less guilty, enriched the public treasury, paying off arrears, disciplined the cavalry, disarmed the people, established small bodies of troops to guard the roads, and did much to abolish the venality of the effendis and their subordinates; so that at the time of the massacres of the Lebanon there were no disturbances in Palestine. This shews what may be done by a good ruler, a rare person in a government so corrupt as that of the Turks.

The Keisîyeh and Yemenîyeh are not the only

sources of dissension in Palestine, nor do the Mohammedan Arabs alone live in constant rivalry; the Christians of each religious community are constantly at strife one with another; fighting when they can, and confining themselves to a war of words when more active manifestations of anger are repressed by the Mohammedans. Too often the ill-feelings thus engendered break loose from every restraint and produce the most deplorable consequences. The few remarks which I am about to make upon one or two points connected with the present state of affairs in Palestine, will sufficiently demonstrate this; I only add that, after a residence of eight years in the country, I cannot say that there are any signs of improvement, for things grow worse instead of better every day.

THE SCHOOLS.

All the religious communities, Hebrew, Christian, and Mohammedan, in the cities, and in many of the smaller towns, have elementary schools, to which a large number of families send their children of both sexes, not doing this from the single desire of having them taught, but because in these benevolent institutions, founded by legacies or maintained by constant supplies of alms from Europe and other places, food is usually distributed every day, and some bread also given to the parents. Were it not for this liberal expenditure, the schools would be almost deserted. They are chiefly employed in giving instruction in the catechism of the sects to which they

belong. The teachers, not content with inculcating the tenets of their own party, enlarge angrily upon the faults of the others, recounting their schisms and heresies, telling of the way in which they have been oppressed by them, the examples being often exaggerated, so that the poor children are trained from their earliest years to hatred, jealousy, and prejudices, which, as time goes on, become more and more deeply rooted in their minds. When they return home in the evening, they tell their parents what they have heard at school, and these too imbibe the same spirit, so that the mischief is extended, and handed down from generation to generation; hence amid the heart-burnings of sects, fostered by those who ought to strive to allay them, the teaching of the Gospel and the example of the Saviour are in danger of being utterly forgotten.

PROSELYTISM.

This is one of the chief causes of party warfare in Palestine, for too many of the missionaries rather resemble followers of the Yemenîyeh and Keisîyeh than teachers of the Gospel. It is true indeed that they do not attempt to make proselytes sword in hand, but they do worse; for they remorselessly lash with their tongues the rival sects, relating from the very pulpit tales made up for the occasion; and by writing and printing highly coloured accounts of things as they appear to them, either by carelessness or design, do far more to break than to keep the peace. I could

bring forward numerous facts in support of my assertions did my space allow it, but I must confine myself to two or three which may serve as examples.

On Good Friday the Jews cannot quit their own quarters, as the Latins, Greeks, and Armenians would insult and otherwise illtreat them. On some occasions the pasha has been obliged to guard the entrances of their streets with bodies of soldiers and police to protect them from the fanatical Christians, who would have made an attack upon them. No Jew, who lives at Jerusalem, dares to pass in front of the court of the Church of the Holy Sepulchre, for he well knows how great a risk he runs of suffering for his curiosity. If, on an occasion like this, he were murdered, the malefactors would not be severely punished; for all the native population unfortunately hold the opinion that to injure a Jew is a work well pleasing in the sight of God. This is due to the fact that the Jews, although numerous, do not know how to make themselves respected; and to the sermons constantly delivered by the Latins, Greeks, and Armenians, in which the most opprobrious and unseemly epithets are heaped upon them, even in the churches themselves, and of course still more in less sacred places. These are all believed by the faithful, who are thus excited by their priests to insult all whom they meet. Again, the poorer Jews when going or returning from pilgrimages between Jerusalem and Hebron, avoid passing through Bethlehem to escape the insults

which the "good Christians" of that place, excited by their monks, always inflict upon them. The rich, however, are free from all these inconveniences, for the bakhshîsh which they liberally distribute soothes down all party spirit; so that they are not only tolerated, but even honourably entertained in the convents of these Christians, their liberality making them welcome guests to both monks and people. They can visit the Tomb of Christ, the mosques and churches in Jerusalem itself, and be received everywhere with respect, paid not to their personal excellencies, but to their gold. Some of the wealthier members of the Jews now in England know full well that this is true.

Greek and Armenian pilgrims flock to Jerusalem from all parts of the East, where they are at once taken by the monks of their respective persuasions to visit the stations commemorating the sufferings and death of the Redeemer, most of which have been incorporated by tradition into the present Church of the Holy Sepulchre. At each station one of their conductors delivers a sermon, in which he first describes the scene to which the spot is sacred, and then inveighs against the Latins and Greeks (if he is an Armenian), or against the Armenians (if he is a Greek), calling them usurpers, robbers, scoundrels. The poor pilgrims, seeing their conductors standing in sacerdotal garments, with lighted candles, and with the host in their hands, believe all that they hear, are enraged, and lay plots against their rivals; thus on the occasion of the great

feasts, especially that of the descent of the Holy Fire on Easter Eve, their enmity often breaks out into open violence, so that daggers have sometimes been used, the images and sacred vessels belonging to their enemies have been destroyed, and a thousand other sacrilegious acts committed around the sepulchre of Christ. The natives of the country do not keep aloof from these conflicts, but avail themselves of the opportunity to vent their suppressed hatred of their rivals and to shew themselves zealous defenders of their respective convents; which neither rebuke nor punish their excesses, but foster them and do their best to shield the offenders from justice. The Protestants too are not indifferent to these excesses of the other Christian communities, but freely comment upon them in pamphlets and letters, and avail themselves of the occasion to make converts, caring little whether they be Christians who will afterwards lead them into trouble or Jews in want of some money. Further, they call the Greeks and the Latins heretics, idolaters, heathen; and they stir up still worse feeling by sermons in which they ridicule their services, their processions, their worship of the Virgin and the Saints; a treatment which is repaid by the others with abuse and invectives. In spite of the money that they have spent, and the Bibles that they have distributed, the Protestants are left behind by the other Christian communities; the breaches that, since 1840, they have made in their opponents' ranks are small in comparison with the expense of the mission; and I cannot say that I see much

ground for hope in the future, though they are, for Palestine, a model community.

The Jews also, on their part, do not shew more moderation when speaking of their oppressors, striving at all costs to make converts, and revenge their injuries when they get a chance. From the facts then which I have stated it is, I think, clear that Palestine is distracted by divisions and dissensions which are every year bringing it nearer to utter ruin.

I now bring my book to a conclusion, trusting that I have succeeded in proving that the greater number of the traditions and customs of the present inhabitants of Palestine have been derived from the Hebrews, its former possessors, and in giving the reader some idea of the present condition of the country, which, I repeat again, is as bad as it well can be, both in its social condition, its progress, and its government. I have written nothing but what I know to be the truth, and anyone who lives for some time in the country will easily verify my statements, for plain and unvarnished though they be, I am confident that they are neither distorted nor exaggerated.

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